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AUTO- SUGGESTION

WHAT IT IS AND HOW
TO USE IT FOR HEALTH
HAPPINESS AND SUCCESS

BY

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INTRODUCTION

During the years 1903 and 1904 I published a series of articles on auto-suggestion in the magazine SUGGESTION. From the reception accorded the series and the great demand for back numbers of the magazine, which could not be supplied, I decided to revise the articles, make some additions and publish them in their present form.

It is only within the last few years that we have thoroughly recognized the existence of one of the greatest forces in Nature, auto-suggestion, and the part it plays in influencing health, happiness and success; and the more we study its operations the clearer becomes the explanation for so many things that formerly appeared to belong to the realm of occultism.

It is now a demonstrable fact that all the phenomena of Christian Science, Magnetic Healing, Divine Science, Mental Science, Sacred Shrines, Absent

Treatment, Success Circles, etc., are due to auto-suggestion. In fact, the majority of cures made under the direction of the practitioners of the various schools of medicine can be traced directly to the same cause, and progressive physicians everywhere are now studying the phenomena of auto-suggestion, and the leading monthly medical magazines are teeming with valuable contributions on psycho-therapeutics.

Every human being is continually influenced by the subtle power of auto-suggestion, for it enters into every conscious and unconscious action of our lives. Through its unconscious use persons have been made invalids for years, only to recover when the character of their auto-suggestions was changed, although the change may have occurred as unconsciously as the harmful auto-suggestions were first developed.

After fourteen years' practical experience with Suggestive Therapeutics in the treatment of patients, I have no hesitation in saying that the most important study connected with the healing art is the study of auto-suggestion; but auto-suggestion plays such a vital part in our daily lives, in the forming of char-

acter and in our successes and our failures, that it should be studied and understood by everyone in every walk of life.

In these few chapters I have endeavored to show what auto-suggestion is, and have given a few illustrations to show how it can be used to advantage when understood. During the time these articles were appearing in SUGGESTION I received scores of letters from persons who claimed they had relieved themselves of long-standing troubles by following the simple instructions given therein, and I sincerely hope they may prove as beneficial to many other sufferers in their new form.

To those who desire to make a more thorough study of Suggestive Therapeutics in all its branches I take pleasure in heartily recommending my larger work entitled, "A Course in Suggestive Therapeutics."

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CHAPTER I

Auto-Suggestion; What It Is and How It Operates

THE TERM auto-suggestion is in such common use that the majority of readers understand the meaning of the term. But in order that every reader may follow me intelligently, I will define the term as we shall use it.

The word "auto" means "self," the word "suggestion" means "impression"; consequently "auto-suggestion" means "self-impression"—an impression made on one's self, or better still, an impression arising within one's own mind.

The self-impression may be made voluntarily; for instance, when one impresses his mind with the thought that he must arise at an early morning hour—this is an example of voluntary auto-

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suggestion. Or the self-impression may be made involuntarily, in which case it is the outgrowth of a sequence of ideas that have been unconsciously aroused by some external impression or by some thought or some real or imaginary bodily sensation. For instance, a New York visitor in Chicago looks at his watch, which is set at an hour ahead of Chicago time, and tells a Chicago friend that it is twelve o'clock. The Chicago friend, not considering the difference in time between Chicago and New York, tells the New Yorker that he is hungry and that he must go to lunch. Twelve o'clock is the Chicago man's regular lunch hour and the mere mention of twelve o'clock is sufficient to arouse his appetite. Or a man may have touched an article of clothing that he discovers has been worn by some one afflicted with a skin disease, and immediately he may begin to find itching spots all over his body and imagine he has contracted the disease. These are examples of the effects of involuntary auto-suggestion.

A great many phenomena that are attributed usually to intuition can be traced to involuntary auto-suggestion. For instance, a young child may take a

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dislike to some man who has spoken harshly or done some mean thing in its presence. The man and the incident may be entirely forgotten, but the impression is stored up in that wonderful storehouse, the mind, and in after years the child, grown to manhood, will carry a dislike for anyone resembling the disliked man of his childhood, and this dislike will not down. Ask a man who holds such a dislike as this why he should dislike a person to whom he has just been introduced and he will probably say: "Oh, I cannot tell you why I dislike him. I only know that I do. My dislike for him is intuitive." Now this dislike is certainly not intuitive. It is the result of an "involuntary auto-suggestion" which has arisen from the stored-up impressions of childhood that have been aroused by a sequence of unconscious thoughts started into activity by the general appearance of the new acquaintance. Such dislikes, as a general rule, are very strong, no matter how unjust, and we all entertain them in some form or other. Would it not be interesting if we could determine what an important part these early impressions of childhood play in our lives today in the form

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of involuntary auto-suggestions? While we can be influenced by the dislikes of childhood we are just as strongly influenced by the likes and desires of childhood, and almost every day of our lives we find ourselves accomplishing something that we determined to do when children, little realizing that the force that has enabled us to attain the object is the involuntary auto-suggestion that has steadily grown out of the strong but forgotten desire of years ago.

ANOTHER FORM OF AUTO-SUGGESTION

There is still another form of auto-suggestion which I have called "involuntary-voluntary auto-suggestion." This term may seem paradoxical at first, but a couple of illustrations will serve to show that I have used the term correctly.

A physician prescribes medicine for a nervous, sleepless patient, with instructions that a dose is to be taken every two hours. Now the patient may never have heard of auto-suggestion, but this is the mental process he goes through unconsciously (involuntarily) whenever he takes a dose of the medicine: "I am taking this medicine to quiet my nerves and enable me to sleep soundly tonight."

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Or a patient has sent a remittance for a month's absent treatment to an "absent healer," who may be several thousand miles away. Having received an acknowledgment of the receipt of his remittance and instructions to place himself in a receptive attitude at a certain hour each day to receive the "telepathic" treatment, he obeys the instructions, and at the appointed hour sits down, or lies down, to receive his share of the telepathic health thoughts. Now the health thoughts come to him whether the healer thinks of him or not, for they come in the form of involuntary-voluntary auto-suggestions, and, if his trouble be constipation, this thought comes to him as he settles himself for treatment: "I am now prepared to receive my absent treatment. The healer's best thought is coming my way and stimulating my bowels into activity. I want them to operate every morning." Similarly, if this patient were taking magnetic treatment he would think to himself, "The magnetism from the operator's hands is flowing through my body and is stimulating my bowels," etc. Thus we have voluntary auto-suggestions taken involuntarily, and it is this form of

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auto-suggestion that the practical suggestionist employs in order to obtain the best therapeutic results in persons or patients that are avowed skeptics towards suggestive therapeutics. This is accomplished by giving the patient a number of things to do daily, such as "sipping his liquids," physical culture exercises, etc. Having impressed upon him the idea that marked benefit will follow these simple practices, involuntary-voluntary auto-suggestions arise within his mind and he is strongly influenced for good every time he sips or exercises.

When beginning suggestive treatment the importance of recognizing these three classes of auto-suggestion and making a careful study of employing voluntary auto-suggestion should not be overlooked. The proper use of auto-suggestion should be taught to children in our public schools, but a thorough knowledge of its use is an absolute necessity to anyone who would obtain the best results in the practice of the healing art, for auto-suggestion is at one and the same time the worst foe and the strongest ally to be met with in treating mental and physical disorders. Every physician has encountered pa-

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tients whose auto-suggestions in the forms of fear, doubt, fancy, whim, lack of confidence, etc., have retarded or positively prevented the slightest relief from his treatment. A study of the effects and uses of auto-suggestion will enable any physician to recognize adverse auto-suggestions and by employing the properly directed suggestions he can mould the auto-suggestions of his patients to assist in the restoration of health. In employing auto-suggestion it is well to have in mind some practical theory of the way in which its use produces results. Let us assume, therefore, that the "dual mind theory" advocated by Hudson in his "Law of Psychic Phenomena," is correct. But instead of employing the terms objective mind and subjective mind, suggested by Hudson, mortal mind and immortal mind, or conscious mind and sub-conscious mind, suggested by others, let us use the terms voluntary mind and involuntary mind.

VOLUNTARY AND INVOLUNTARY MIND

Remember that the involuntary mind is the mind that controls us during sleep; that one is not conscious of the operations of the involuntary mind; that the involuntary mind controls every

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function of every organ in the body; that it is the seat of the emotions and the guardian of the memory; that our whole educational experience is stored in the involuntary mind; that the involuntary mind is incapable of reasoning inductively and that it is amenable to control by the voluntary mind.

Remember that the voluntary mind is inactive during natural sleep, but is alert the instant a sleeping man becomes conscious of the reception of impressions through the senses; that the voluntary mind is capable of inductive as well as deductive reasoning; that impressions stored in the involuntary mind and the operations of the functions of the organs of the body can be stimulated, retarded, and in some cases completely changed or checked by impressions made upon the involuntary through the medium of the voluntary mind. In other words, the involuntary mind is automatic in its operations, but is always open to control by the impressions made upon it by the voluntary mind. Accordingly a person that is always talking about his ailments conveys his unhealthy thoughts to his involuntary mind and his body is influenced accord-

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ingly. While the student of suggestion, by talking health to others and thinking health thoughts himself, with a view to charging his involuntary mind with the ideas of healthy conditions, reaps a rich harvest in the form of improved or sustained health.

A man that is self-conscious, afraid and timid, can make himself determined, confident, aggressive, and fearless by holding these strong thoughts in his voluntary mind till the involuntary mind claims them as its own and influences his subsequent bearing accordingly. Learn to influence the involuntary mind and you can influence yourself mentally and physically as you desire, but the involuntary mind must be reached through the voluntary mind. Seek, then, to control the voluntary thoughts.

In this chapter I have endeavored by definitions and examples to give the reader some idea of the meaning, force and scope of auto-suggestion so that in subsequent chapters it will not be necessary to refer again to the meaning of the term auto-suggestion.

Remember the three classes of auto-suggestion—voluntary, involuntary and involuntary-voluntary.

CHAPTER II

Auto-Suggestion; Its Effects and How to Employ It to Overcome Physical Troubles

EXCEPTING troubles resulting from physical violence, every physical trouble that can be found in a human body can be traced to imperfections in the blood supply of the body. Blood is the agent that supplies life to every cell in the body and the health of the individual cell depends upon the quantity and quality of the blood that nourishes it. Consequently, when the health of all the cells that go to make up the human organism is impaired, it is to the blood supply of the body that we must look for relief.

A person who has always had normal blood has always had perfect health,

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and when the blood supply of a person suffering from physical troubles becomes normal, every abnormal symptom disappears, excepting in rare cases where serious tissue changes have taken place after prolonged mal-nutrition of the cells composing the affected tissues.

The quantity and quality of the blood supplied to the body depend upon the quantity and quality of food and liquids consumed, the air breathed and the work performed by the main organs of nutrition and elimination, i. e., the stomach, bowels, lungs, kidneys and skin. Consequently if I can show that auto-suggestion can create an appetite for wholesome food and stimulate the organs of nutrition and elimination till they are handling the food so it will be turned into good, red, normal blood, I shall have shown how physical troubles can be overcome by employing auto-suggestion.

In treating one's self by auto-suggestion the life essentials must be given careful consideration and be properly partaken of, for all the auto-suggestions of health, strength, etc., will prove unavailing unless the life essentials are supplied in proper proportions. 'And

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it is because this cardinal point is so frequently overlooked by Christian Scientists, mental scientists, magnetic healers, physicians of all schools and osteopaths that so many of their patients find their way to the office of the expert suggestionist—who almost invariably relieves their physical troubles in short order.

THE LIFE ESSENTIALS

It is necessary for a patient to understand that his body requires two quarts of water, or other liquids, every day of his life. The knowledge of this fact then becomes an auto-suggestion and it continually prompts him to drink sufficient liquid until he forms the habit of drinking two quarts every day. Then he should learn that fresh air is another essential and his mind should dwell on this point until his auto-suggestions prompt him to breathe deeply and the habit of deep breathing is formed. He must also be taught that the cells of the body require certain constituents found in food and that these constituents are most easily obtained from food similar to that which goes to make up the diet of the average healthy man.

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The average patient lives on foods prepared especially for dyspeptics, shuns the hearty diet of the healthy man and is always looking for the time to come when he can eat the hearty diet; but he fails to realize that he is prolonging his misery by avoiding the food which contains the very constituents that would bring him health.

Place a healthy man on the restricted diet of an average patient and it will not take long to make a sick man of him. Ask a patient who lives on prepared foods or a restricted diet, why he does not eat food like a healthy man and he will tell you that he is afraid to eat it. His past experiences have shown him that a hearty diet causes stomach distress.

Now the fault does not lie in the hearty food, for this same food keeps the healthy man in good health, and no one ever obtained good health by avoiding the food taken by healthy men. No, the food must not be blamed, for the trouble lies in the patient's inability to digest it and the inability to digest it can usually be traced to the patient's failure to partake of the other life essentials—air and water. The quantity

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of the digestive juices in the body depends on the quantity of liquids drunk, and if a person drinks too little fluid his secretions are stinted. Stint the quantity of gastric juice and the stomach will not digest the same quantity of food as it will when the gastric juice is not stinted. Again, if a patient does not breathe deeply, he does not get as much air as a man who does breathe deeply, nor does his blood circulate so freely; consequently, feeble breathing of impure air will also retard the work of the stomach and bowels in digesting and assimilating food.

Many of the most obstinate cases of constipation and dyspepsia can be overcome simply by drinking sufficient liquids and forming a habit of breathing deeply. The deep breathing acts as a massage to the stomach and bowels, while the liquids supply the gastric juice for the stomach, and the pancreatic juice and bile for the intestines. Bile is the natural purgative. Of course thorough mastication is necessary.

Let these facts concerning the life essentials sink into a patient's mind and his auto-suggestions will prompt him to

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strive to obtain the proper quantity of the life essentials every day of his life.

Then, too great stress cannot be laid on the important part the mind plays in stimulating the organs of the body to perform their work of handling the life essentials after they have been properly supplied, and in order to show just how wonderfully the mind does control the main organs of nutrition and elimination, it is only necessary to give a few common illustrations of phenomena that have been experienced or witnessed by everyone.

Let a person imagine he is squeezing the juice from a lemon into his mouth or eating a delicacy, and he will immediately notice a marked increase in the flow of saliva into his mouth. The sight of a horrible accident or a disgusting scene frequently retards digestion and nausea may result. A disgusting sight or uninviting looking food may instantly remove an excellent appetite; a shocking piece of news has been known to cause instantaneous death, and it frequently happens that the worry, grief, nervousness, etc., following the receipt of disastrous news will rapidly undermine the health of the strongest indi-

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viduals, owing to the fact that the mental depression robs them of their usual appetite, retards the digestion of the food they do eat—in other words, they neglect the life essentials and poor health is the inevitable result.

Following the nervousness caused by fright, bad news, educational examinations and even athletic games, such troubles as diarrhoea, polyuria, vomiting, etc., frequently occur:

ADVERSE AUTO-SUGGESTIONS

If a patient recovering from a serious illness tells of the suffering he has endured, for the time being he suffers again—as one can see by his actions and facial expression. This reciting and imagining of past experiences retards the progress of many patients; and in treating patients, or in using self-treatment, this form of adverse auto-suggestion must be “tabooed.”

It is a well-known fact that while medical students are studying the symptoms of different diseases, they frequently suffer from many of the symptoms and imagine they have the diseases. And there is no end to the suffering that has been produced by the reading of the patent-medicine pamphlets

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that flood the country. Recently I received a letter from a correspondent in a neighboring city, in which he mentions the curious coincidence that two of his brother physicians had died lately; one, a specialist in the treatment of mental and nervous disorders, had died from paresis; the other, a specialist in the treatment of diseases of the kidneys, died from Bright's disease of the kidneys.

I could give scores of other examples to show the deleterious effects the mind can have upon the various organs of the body when it is filled with unchecked, adverse auto-suggestions, but it is the object of this chapter to show how this same force can be directed intelligently by the will to improve the work of every organ in the body and bring health and comfort to the sick.

Mental troubles, nervousness, grief, worry, excitement, etc., will produce physical troubles, but I shall devote another chapter to the treatment of mental troubles by auto-suggestion, and will confine myself for the present to telling how to overcome physical troubles, although patients suffering from combined mental and physical troubles will

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be greatly benefited by carefully following the instructions given in this chapter.

Did you ever notice what complete control your mind has over your hands, and how perfectly you have educated them to perform their work for you? Well, your mind can also control your stomach, bowels, heart, and other organs if you will educate them to work for you. There is no doubt that, in ages past, man had voluntary control of these organs, but he has left them so much to the control of the involuntary or automatic mind that they are now looked upon as involuntary organs. But if you will endeavor to direct their work by your thoughts—just as you have directed your hands and fingers—you will discover they will respond to your directions, provided you supply them with the proper materials with which to perform their work. If you decide to write a letter you must supply the fingers with pen, ink, and paper, and your fingers will do better work for you if they are warm—i. e., well supplied with good blood—and the better nourished the fingers are the better work they will do. Again, your writing can be good, bad or indifferent,

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according to the amount of care you take in directing your fingers. Similarly the stomach and bowels can be assisted in their work by supplying them with plenty of liquids and wholesome, thoroughly masticated food, and their work can be made good, bad or indifferent, according to the care taken in sending them frequent, strong, helpful, commanding, health impulses.

The lungs can be directed to breathe deeply, but fresh air must be supplied; and the heart, whether too fast or too slow, can be educated to beat normally, but it must be supplied with sufficient blood on which to work and the lungs must be controlled to breathe so that the blood will receive sufficient oxygen.

First, then, in importance are the life essentials; air, water, and food. These must be supplied to make the blood, which as I have already pointed out, is the actual healing agent in the body.

If the patient has been unable to digest hearty food for a long time, he should promptly supply the two essentials, air and water, and in a few days, slowly but surely, he will be able to increase the quantity of food, until he can

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eat anything and everything eaten by healthy men.

Next in importance are the auto-suggestions. These must come as a positive mental command to the various organs to perform their work properly in making good blood, circulating the blood, supplying their secretions and eliminating the waste materials from the body.

The auto-suggestions must be made frequently, and in order to insure this, a good plan is to arrange to take the required amount of liquids in small sips during the day—say sixty sips during the day—taken with meals and between meals. Every time the water is sipped the auto-suggestions should be made.

Since thinking health thoughts will produce desirable effects, it is evident that if a patient tells his troubles to his friends, or dwells upon his troubles mentally, he will counteract the beneficial auto-suggestions; consequently when employing auto-suggestions for self treatment, if you must talk about your health, tell about the improvement you are making, and if you think about yourself, only think thoughts that you desire to have take action in your body.

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EXAMPLES

Here is an example of the way in which to employ auto-suggestion:—"This mouthful of water is one of the life essentials. I am taking it to increase the secretions in my body and it will help to carry away the waste materials. It is to increase the quantity of saliva and I will masticate every mouthful of food thoroughly. It will increase the quantity of gastric juice and my stomach will perform its work of digestion properly. It is to increase the quantity of pancreatic juice and the quantity of bile, and my bowels will complete the digestion of my food and turn it into good, red, rich blood.

"My appetite is growing better—I am hungry all the time. I am eating like a healthy man and am obtaining as much strength from my food as any healthy man.

"This water also makes my bowels move at a regular hour every day. It is a stimulant to my liver and is forcing my bowels to move.

"My kidneys and skin are working perfectly. I am bright, happy, and cheer-

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ful. I am obtaining perfect health from the life essentials.

"The good, rich blood I am making now is carrying health to every cell in my body. Health is my birthright. There is health all around me. I am eating it, drinking it, breathing it. I am healthy NOW.

"This mouthful of water is also a reminder that I must 'eat some air,' and I shall now proceed to educate my lungs to breathe deeply by taking half a dozen deep breaths.

"I shall take a moderate amount of exercise commensurate with my store of energy, but am making certain that I am appropriating more strength each day, from the life essentials, than I am expending. Thus I am banking on my energy. I feel better and stronger this moment."

These or similar auto-suggestions taken frequently every day, with a liberal supply of the life essentials, will benefit any physical sufferer—I care not what his complaint. Rheumatism, sick headache, neuralgia, constipation, feebleness, certain forms of nervousness, failing eyesight, nasal catarrh, etc., are

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all symptoms of faulty circulation, and by following the self-treatment I have outlined, the cause of the symptoms disappears, the symptoms themselves soon follow the cause; consequently in employing the auto-suggestions it is not necessary to think of the various complaints. Think the thoughts that will bring general physical improvement and the symptoms will be overwhelmed in the irresistible march of health that will surely follow the health thoughts all through the body. Thought is a positive, dynamic force that takes form in action.

CHAPTER III

Auto-Suggestion: How to Employ It to Overcome Mental Troubles

IN MY practice of suggestive therapeutics I am consulted almost daily by patients who tell me that they are suffering from mental troubles in one or more of the following forms—worry, grief, fear, insomnia, timidity, nervousness, melancholia, loss of memory or lack of concentration; that they have practiced auto-suggestion faithfully, taken Christian Science treatment and used the affirmations conscientiously without obtaining relief, and that they have come to the conclusion they require the assistance of a stronger mind to enable them to overcome their mental troubles.

After listening to their tales of woe I invariably question this class of patients

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carefully about their physical condition. Frequently my questions are answered impatiently and before I have finished the examination the patient may say:

“Doctor, I don’t care about any physical trouble I may have. I have consulted other physicians about them and can keep myself in fairly good condition by taking a little medicine occasionally, but I have come to you to be relieved of my mental troubles, and if you can alleviate these I can stand the physical inconveniences; in fact, if my mental condition be improved I believe my physical symptoms will disappear.”

It is curious how many persons overlook the fact that the mind and body are interdependent. Occasionally we find a person in perfect physical health suffering from a mental trouble, and sometimes we find a patient with a physical trouble whose mental condition seems perfect. But these cases are exceptions to the rule and a careful analysis of even these exceptions might show that they are more apparent than real, especially if the mental or physical trouble be chronic.

Not one person in ten thousand un-

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derstands the necessity for giving daily attention to the life essentials—air, water and food—nor does he realize that his health depends upon these essentials; consequently when grief or worry comes to the average person it robs him of his usual desire to partake of the life essentials and he runs down physically. If the grief or worry last a long time, the main organs of nutrition become affected, and, the blood supply being stinted, fifty different physical symptoms may develop in the poorly nourished body, and the brain, sharing in the general impoverishment, usually fails to perform its functions properly. At this stage the worry and grief are increased, owing to the diminished activity of the “mental balance wheel”—the voluntary or objective mind—for the involuntary or subjective mind being freed from the restraint of the voluntary mind, which has dominion over it in good health, the involuntary thoughts run riot and every abnormal mental symptom is aggravated. Unless the physical decline in health is stopped and the patient built up, the grief or worry is likely to become a permanent habit of thought even

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if the prime cause of the grief or worry has been removed. When a patient has reached this low state of mind and body every little circumstance is exaggerated—always for the worst—and many curious habits of thought and even hallucinations, manias and dementia (obsessions) are likely to develop, to say nothing of such common troubles as insomnia, extreme nervousness and melancholia.

MENTAL AND PHYSICAL SYMPTOMS

On the other hand, a person in excellent mental condition may run down physically through his failure to partake of the proper amount of the life essentials. He may overwork, change his usual environment for one in which incorrect habits of living are practiced, work in a poorly ventilated office or indulge in alcoholic, nicotinic or other excesses, until his health gives out. With the decline in general health there is a corresponding decline in the mental condition. Reason, memory, concentration, sleep, self-control, etc.—which are all brain functions—become impaired; and such symptoms as nervousness, insomnia, melancholia, abnormal habits of thought,

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hallucinations, manias, timidity, fear, etc., are likely to develop proportionately as the general health declines.

Taking these facts into consideration it must be evident to every thoughtful person that whether mental troubles precede or follow the decline in physical health in a patient, the first steps taken must be along lines that will improve his physical condition, for with an improvement in the nutrition of the brain there must necessarily follow an improvement in the operations of the brain functions; there is an increase in the control exercised by the voluntary mind over the involuntary thoughts and actions, and slowly but surely the patient returns to mental and physical health, especially with the aid of an expert suggestionist or through the intelligent use of auto-suggestion.

First, then, every sufferer from mental troubles should turn to Chapter II. and compare his habits of living with those of the healthy man. If he is not living up to these requirements and there are physical disorders, he should employ the auto-suggestions outlined in

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that chapter and hold the following auto-suggestion in mind at all times:

“As my physical condition improves I am obtaining the mental characteristics I desire.”

The associating of this thought with the physical improvement is generally sufficient in itself to bring about the desired mental conditions as the health improves.

In order to make this chapter thoroughly practical for those who desire to employ auto-suggestion for overcoming mental troubles, I shall give an outline of the auto-suggestions that have worked successfully with different classes of cases that have come under my care.

Look after the life essentials and commence sipping your liquids, even if your health is good, for with every sip comes the reminder that it is time to take the auto-suggestive treatment; and in order to get the best results the auto-suggestions must be made as often as possible every day till the desired results have been obtained.

FOR HABITUAL WORRY

“I am partaking of the life essentials like a healthy person and I realize that

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continued good health is bound to be mine. With good health I can accomplish anything. I am strong and can overcome everything. I am bright, happy and cheerful. I am doing my best every day for myself and everyone around me, and, realizing this is all anyone can do, I shall rest contented with the thought that no matter what may occur I have done my best. I shall live and enjoy today as if it were the only day I had to live. I am doing my best today and I shall sleep soundly tonight with a free, clear conscience and arise in the morning happy and cheerful in the thought that there is something for me to do in this world and that I will do it as well as I can. Thought takes form in action; so, by thinking of things as I desire them to occur, I assist in molding things to conform to my desires. I am happy, cheerful and contented NOW."

FOR FEAR AND TIMIDITY

"Physical strength is the basis of success and courage. The life essentials are building up my body and I am becoming strong and robust. I have physical strength and I have determination. I feel my courage increasing. I am strong,

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courageous and fearless NOW. I am a man amongst men and I know my physical strength and courage will carry me through anything successfully. By thinking these strong thoughts I feel stronger; my actions are stronger and my confidence in myself is increasing. With this consciousness of my strength I feel like conquering anything and everything. I go boldly, courageously and fearlessly into everything I have to do. When I find something to be done I act at once and am invariably successful in what I do because I go about it fearlessly; I have strength, determination, aggressiveness, courage, confidence and fearlessness."

FOR NERVOUSNESS

"Now that I am partaking properly of the life essentials my body is being thoroughly nourished; my nerves and my brain are sharing in this increased nutrition and are returning to their normal condition. Already I feel stronger, quieter, more contented. My self-control has increased. I am now master within myself. I take everything quietly. I am calm, peaceful and contented, and my self-control is excellent. I receive every-

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thing phlegmatically, and deliberate before speaking and acting. I am conscious of an increase of my powers within."

FOR IMPAIRED MEMORY AND IMPAIRED CONCENTRATION

"Memory and concentration are functions of the brain, and now that my circulation has improved from supplying the life essentials properly, I know that my brain is nourished better. This means that all the functions of my brain have improved in their operations, and already I can remember better and can apply myself better to any work I have in hand. As my health improves I give my memory and concentration more daily exercises and they are developing as any other part of my body would if exercised regularly. I look upon memory and concentration as mental muscles, and when a muscle is well nourished and judiciously exercised it grows stronger. My memory and concentration are growing stronger and eventually they will be better than at any previous time in my life. They are becoming perfect."

FOR ANGER

"The life essentials are bringing my

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whole body into harmony and I shall endeavor to preserve harmony with everyone at all times. I realize that I always accomplish better what I desire to do when I act quietly and talk quietly. I now preserve my self-control under all circumstances, realizing that my judgment is better and that I grasp opportunities more quickly when I control myself deliberately. I always think twice now before speaking or acting, and everything I say or do is done deliberately after I am conscious that my self-control is fully called forth. Everyone around me is happier for the change. My friends place more confidence in me and my judgment since they realize that I am even-tempered and act and speak with judgment. Self-control has become a matter of pride with me and I realize that I am a stronger man in every sense of the word. I find it true that 'a soft answer turneth away wrath.' A dozen times today I exercised great self-control and I feel better and stronger for it. Every victory makes my next victory easier. I am conqueror over myself and I shall sleep tonight conscious of the fact that I have had a peaceful, harmo-

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nious day and 'made friends' with everyone I met."

FOR SELFISHNESS

"Now that the life essentials are giving me generous instalments of perfect health, I, in turn, will be generous to everyone I meet. True happiness comes from giving pleasure to others and I strive daily NOW to do little things which give happiness to those around me. I am generous and charitable in my thoughts and actions. I think always of what I can do to give pleasure and enjoyment to those I meet and I enjoy everything I have so much more if I can find someone with whom to share my blessings. I find my generosity is drawing staunch, generous friends around me; friends who, like myself, are not contented unless they share even their little pleasures with me, and their thoughtfulness makes me happy. I realize that these pleasures and this happiness are bestowed upon me because I take pleasure in the happiness of others. My generous nature has drawn generous friends around me and I am happy and contented in their love and friendship. I am at peace with myself and the

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world. I only await the next opportunity to make someone happier by a generous thought, a word or a deed, for I know it will increase my own store of happiness at the same time. I am thoughtful, charitable and generous."

For obvious reasons it is not possible to enter into the detailed self-treatment of specific cases, so I have merely given an outline of the general treatment for certain classes of undesirable mental conditions or mental characteristics. However, the outline should serve to indicate the system of treatment to employ in specific cases, although every case must be carefully studied from many points of view, as each case is "a law unto itself."

The reader will have noticed that there is no mention of the troubles themselves in the various treatments outlined and that negative auto-suggestions are conspicuous by their absence. Avoid negative auto-suggestions under all circumstances. Employ positive, affirmative auto-suggestions to the effect that the conditions you desire to bring to pass are actually developing; or go a step farther—especially as the treat-

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ment progresses—and assume and affirm that the conditions you desire are actually present.

Avoid negative suggestions, such as “I will not be nervous. I am not nervous,” etc. Negative suggestions only serve to aggravate the trouble by calling it to mind. How different the effect upon the mind when you suggest to yourself that you are stronger and quieter; that your self-control has increased, etc. Thought takes form in action and by constantly thinking of the desirable conditions they actually develop. A timid man cannot think strong, determined, aggressive, fearless thoughts without being beneficially influenced by them, and if he keeps the strong thoughts constantly in his mind he eventually becomes a strong, aggressive man.

CHAPTER IV

Influence of Early Auto-Suggestions on the Formation of Character

MAN'S whole education is the result of impressions (suggestions) received through the various sense avenues. A full-grown man has received thousands of impressions for every impression received by a one-year-old child, and is able, in consequence, to reason better than a child; for reason and judgment are made possible by the storing away of impressions that have been received by the brain through the sense avenues.

When it is necessary to make deductions or draw conclusions these stored-up impressions are called upon, and the result of the deduction or the conclusion will depend entirely upon the na-

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ture of the impressions that have been received already by the mind.

If you hand an apple to a normal man and tell him it is a door-knob, he merely laughs at you and tells you that he is not a fool; that he knows a door-knob when he sees it and handles it, and that he knows also the taste, smell, touch and appearance of an apple.

It is only by the calling forth of impressions already received through the senses and making mental comparisons that a man is able to tell the difference between an apple and a door-knob. A normal man is able to discern the difference at once because these are common articles and he has received many impressions about them since his birth. The stored-up impressions become auto-suggestions, and when you tell him a door-knob is an apple his auto-suggestions come to his rescue and he is able at once to tell the difference. But there has been a time in his early life when through lack of impressions or auto-suggestions he did not know the difference between an apple and a door-knob; nor, to his sorrow perhaps, between a hot stove and a nursery rocking-horse. But

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experience in the form of impressions has developed auto-suggestions and to-day he is not likely to make a play-toy out of a hot stove.

Over a year ago a friend of mine employed a "green" Irish girl, who had scarcely tasted anything else but water, fish and potatoes before coming to the United States. One morning she came to her mistress holding a peach in one hand and a tomato in the other and said, "Is thim the same, Mum?" Peaches and tomatoes had been ordered for the house and when brought to the door were mixed in the same basket. Now this girl had no auto-suggestions concerning peaches and tomatoes to come to her rescue, for it was the first time she had ever seen either of them.

The same girl was taught how to boil beets, but one day some red radishes were delivered at the kitchen door and a little later she came to her mistress and said, "Mum, Oi don't think thim beets we got today is any good. They're so shmall and whin Oi biled thim they floated on top o' the water; besoides, theer insoides is whoite."

But this girl has received her impres-

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sions about beets, radishes, peaches, tomatoes and many more American fruits and vegetables, and today is able without any assistance or direction to prepare a meal of any kind for any special occasion. Her mistress considers her a jewel. Why? Because so far as cooking was concerned her auto-suggestions were no further developed than a child's. She had no counter-suggestions to offer to her mistress' suggestions and has quickly learned to prepare food suited to the taste of the family in which she is employed.

There are great possibilities in a new wooden barrel, provided it is empty. It is very easy to fill it with syrup or kerosene or any other liquid. But if a barrel be filled first with kerosene it is very difficult to so completely get rid of its impressions on the barrel that the barrel can be used afterward for syrup; the barrel, as it were, having formed an auto-suggestion which is hard to overcome.

EARLY IMPRESSIONS LASTING

A young child's mind is very much like a barrel, so far as its first impressions are concerned. Its mind is an empty thing waiting to be filled with any kind

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of impressions and the impressions of childhood are by far the most lasting. It can be brought up to speak French or German or any other language spoken in its presence. It can be brought up to believe in Christ or in heathen idols. It can be brought up courteous and gentle, or vulgar and coarse. It can be brought up to have good principles or bad principles—in fact, its character, ideals, beliefs and ambitions can be molded to suit the inclinations of its parents if the early impressions are properly made. These early impressions become the strongest class of auto-suggestions in later years and if undesirable habits of thinking or living have been formed in childhood it becomes a heroic task to overcome them after the child grows to manhood.

If parents could be brought to understand these facts, how carefully they would select the impressions that are to influence the whole life of the little charge given to their keeping!

Properly directed suggestions systematically given to children will not only keep them healthy and instill right principles and desirable ethics, but their

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inclinations can be developed so they will naturally desire to pursue any line of work or study that will lead up to the life's work decided upon in advance by their parents.

The mind of the average child, however, is left open to the inroads of all kinds of suggestions, some of them good, many of them bad, and others useless or foolish, if not disastrous.

Poor child, he does not know enough to encourage and seek the impressions which will make his life easy and useful, nor is he able to shut out the impressions that will have a deleterious effect upon his career. Without a chance to protect himself, and without being consulted as to his own choice in the matter, he is thrust into the home of a king, into the tepee of an Indian, or into the hovel of the degraded, to pick up what he can from his environment. He can be made a prince of the realm or a blood-thirsty savage, a Christian or a Mohammedan—all depending upon the impressions he receives. If his parents practice correct habits of eating, drinking, breathing and thinking, he will follow their example and grow up healthy

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and strong. If they are kind, gentle, courteous, thoughtful and loving, he develops (not inherits) these qualities. If they are rough, selfish, rude, jealous, careless and quarrelsome, he develops all these characteristics, grows up entirely devoid of refinement or finer feelings, and has no conception of them, because, like the servant with the peaches and tomatoes, he has had no experience with them. He cannot see that he is different from other men, he does not know the real meaning of selfishness, because he has never experienced generosity, and quarreling comes as natural to him as eating.

If anyone will take the trouble to watch the effects of some of the absurd impressions he has received in childhood, or will look for them in others, he will discover that they unconsciously influence our thoughts and actions to a far greater degree than one would believe possible.

SUPERSTITIONS OF CHILDHOOD

How many of us are not influenced in our actions by little superstitions that were suggested to us in childhood? We laugh at these superstitions, and still they influence us. Do you really believe

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that, if you are walking with a friend and you allow a lamp post, a tree, or another person to pass between you, your friendship is to be broken in consequence? Or do you really think you will have bad luck all day if after leaving your house you return to get something you have forgotten and start off again without first sitting down? No, I don't believe you take these superstitions seriously—still, to be on the safe side, you will avoid letting anything pass between yourself and friend, or you will sit down for a moment after returning for something forgotten.

A nurse can wield a wonderful influence for good or for bad over the children in her charge. I know of a case in point where an ignorant, superstitious Irish nurse brought up a large family of children. Every one of these children became imbued with all the old nurse's outrageous superstitions, and the influence of her brogue can be heard in the speech of all the children in the family, and it has been handed down in turn to their children with all the old lady's superstitions. Her ridiculous notions about gray eyes, brown eyes, blue eyes, red hair, dimpled chins, etc., have influ-

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enced them in their friendships and marriages, and her bugaboo stories about goblins and dragons in the dark have made them timid after nightfall.

IMPORTANCE OF CHILD TRAINING

As a rule, parents pay little attention to the nurses they employ to look after their children. They employ Mary or Jane because she seems kind-hearted and can be hired cheap because ignorant—too ignorant, as a rule, to fill positions in which more money can be earned.

Kindness is not all that is required to make a good nurse for a child; and if parents could fully realize a nurse's influence on their children they would employ only a speaker of good English, a woman with charming manners and good principles—a woman, in fact, who possesses the qualities they would like to see developed in their children. A nurse of this kind is cheap at any price. I venture to say the time is not far distant when there will be regular training schools established for nurses for children, and that these nurses when properly qualified will draw larger salaries than the trained nurses from our hospitals. When this time comes the

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training of the children who are to be candidates, subsequently, for the presidency of the Republic, will not be left to ignorant Mary or Jane. If a nurse is to be employed at all, it will be a nurse who will give the child the best influences during the time he is receiving his first suggestions—the most impressionable time of a man's whole life.

Not long ago I was riding in the same railway coach with a mother and her little girl. The child was sitting in the seat opposite to her mother, riding with her back toward the engine. Suddenly the mother said to her:

“Charlotte, come here and sit beside me. It will make you sick if you ride backward.”

A suggestion like this placed in the mind of a child is sufficient to influence her the rest of her life while riding in any class of vehicle. It will do a great deal to spoil her enjoyment of traveling, because she will fuss over securing a seat facing the direction in which she is traveling, and if she be forced through circumstances to ride backward, the auto-suggestion arising from the old suggestion given by the mother will be suf-

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ficient to make her miserable if not actually sick.

There is no reason on earth why a person should not ride backward as comfortably as any other way. Still I have seen women standing in a street car refuse to accept a seat offered to them, the excuse being:

“Thank you! I prefer to stand. It makes me sick to ride backward.”

Poor things, they are made miserable by a common superstition or a suggestion given to them in childhood!

I have selected this illustration because the superstition or belief is a very common one, but there are thousands of similar absurdities prevalent among the masses to make life fussy and unhappy.

Let us arise, then, and see what we can do by new auto-suggestions to stamp out these old absurd notions, first in ourselves, and then, by precept and practice endeavor to assist our fellow men to free themselves from their self-imposed burdens.

Let us examine ourselves to discover the part played by superstitions, absurd childish impressions, and habits formed in childhood, in making us miserable or unhealthy or in retarding our progress

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in this world. Then let us make ourselves over again by constantly repeated auto-suggestions in the form of affirmations that we are masters of our own destiny, that right thinking and right living bring health, that we are brave, strong and fearless, that good luck, which is another name for success, is the result of perseverance backed up by optimistic thinking; for as we think, so shall we become, and I predict that we shall be repaid a thousandfold by the strengthening of the mind and body that will follow and the increased pleasure we shall have in living.

And the children—teach them the importance of partaking of the life essentials and place such suggestions in their minds that they will grow up strong, fearless, noble and courageous. Study carefully the environment from which they receive their first and consequently their most powerful and lasting impressions. Let the next generation of men be so freed from the petty past that their faces will not blanch at the howl of a dog outside the door, and that they may, if they wish, be married or start on a journey all untterrified on Friday, or on the thirteenth day of the month.

CHAPTER V

Auto-Suggestion for the Formation of Habits

IN THE previous chapters I have told how to employ auto-suggestion to overcome undesirable mental and physical troubles, but I will now attempt to show how to use auto-suggestion to build up desirable and useful physical habits.

All habits of mind and body are formed by repetition of a thought or action and the majority of our habits have been formed involuntarily; but it is surprising how many useful habits can be formed if one will only study his requirements and proceed voluntarily to develop the desired habits.

One man I know found it impossible to keep a pocket-knife in his possession, for although he bought several knives every year, he either lost them or left

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them lying around. I asked him why he did not form a habit of putting his knife in a certain place every time after using it. He said that he had decided to do this several times, but had invariably forgotten the resolution and lost his knife.

I told him that if he would use voluntarily auto-suggestion for a few days, and obey the suggestions, he could form a habit of taking care of his knife, and that the habit once formed would become a lifelong habit and enable him to keep a knife in his possession till it was worn out.

I explained the theory for the operation of auto-suggestion, as given in Chapter I., and together we devised the following plan:

He was to purchase an ordinary leather cover for his cheap knife, and every time he used the knife or loaned it he was to hold the cover in his hand till the knife was returned to it. Then the knife was to be dropped into the right-hand upper vest pocket.

After purchasing the cover he was to practice putting the knife into the cover, dropping it into his pocket, taking it out again, taking off the cover, opening

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the knife, closing it again, returning to cover and then to his pocket. He was to purchase the cover with the thought in mind that it was to help him to keep the knife in his right-hand upper vest pocket. When taking the knife from the pocket he was to say to himself:

"I'll put this knife in its case and return it to this pocket the moment I have finished using it, and I'll hold the cover in my left hand until I place the knife in it again."

This man determined to try the experiment, and a few days later I asked him for his knife. Promptly he drew it from the upper vest pocket, took it out of the case and handed it to me, retaining the case in his left hand. I was pleased with the result of the experiment, and asked him if he had to think of putting it in that pocket every time. He replied that for the first few days he had voluntarily practiced taking out the knife and putting it back half a dozen times whenever he required the knife, until the act had become automatic.

This incident occurred several years ago, but I met the man again a few days ago and in the spirit of fun asked him for his knife. Again his hand went to

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the upper right-hand vest pocket, the knife was withdrawn, the cover taken off and held in the left hand and the knife offered to me. It was one of the most beautiful pocket-knives I have ever seen, and I commented on it. Imagine my surprise and gratification when my friend told me that it was only the second knife he had purchased since I told him how to form the habit and that the first knife he bought to take the place of his old cheap knife was still in his possession, but completely worn out.

One morning, some time ago, a patient from a distant city came to my office to consult me about her health. She was in a highly nervous condition from an experience she had passed through early in the morning before the train reached Chicago. She had washed her hands in the lavatory in the Pullman car and gone back to her seat. About twenty minutes later she discovered that two very valuable diamond rings were missing and remembered that she had taken them off and laid them beside the basin in the lavatory. She hurried to the lavatory, only to find the rings had disappeared. The porter denied having seen or taken them, although another pas-

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senger had seen him enter the lavatory as soon as my patient left it. Her husband spoke aggressively to the porter, with the result that he searched the bedding which had been taken from their berth and "found" the rings.

My patient's husband told me that this was only one of many frights his wife had suffered through carelessness in leaving her jewelry lying around or hiding it where she, herself, could not find it. In fact, the constant losing or hiding of the rings was considered a "family joke."

HOW TO FORM A HABIT

While treating this patient for other troubles, I suggested it would be a good plan to form a habit, by auto-suggestion, of putting her rings in a certain place every time she took them off her fingers. I made the same explanation to her that I made to my friend with the knife, and she decided to put it into practice. She decided she would tie her rings into a handkerchief whenever she took them off to wash her hands, and tuck the handkerchief inside her waist or corsage at once.

For several days she spent a few minutes four or five times a day practicing

taking off her rings, tying them in a handkerchief and tucking the handkerchief away, saying to herself as she went through the practices:

“Now, I’ll remember to do this every time I take off my rings.”

Within a few days she told me that if there was not a handkerchief about her clothing when she went to wash her hands, she felt obliged to go and get one before washing her hands.

One day toward the close of her treatment she visited a friend’s home, and, on going to wash her hands, discovered she had forgotten to bring a handkerchief, but did the next best thing by tying the rings in a towel and tucking the towel away till the hands were washed.

Recently I had some correspondence with my patient’s husband, and, anticipating this article on auto-suggestion, I asked in a postscript if his wife had gone through any more experiences in losing her rings. I quote a paragraph from his reply:

“Mrs. ——— wants me to say to you that her rings have never given her a moment’s uneasiness since she formed ‘the habit’ and that for years she has

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not been caught without a handkerchief about her clothing. The sight of her rings always reminds her to see that she is provided with a handkerchief. If she takes the rings off on going to bed away from home she puts them in a handkerchief and places the handkerchief where she will be reminded of it the first thing in the morning generally in the toe of her shoe or stocking, or tied into the sleeve of her undergarment. The little suggestion you made has proven very efficacious in her case, and we have used the principle with gratifying results in many different ways in our home life, especially in molding the habits of our children."

These incidents may seem too trivial to have so much space devoted to them, but they are simple examples of the hundreds of useful habits, great and small, that can be voluntarily developed by studying our necessities and failings and faithfully employing auto-suggestion until we have accomplished the desired result.

HABITS OF CHILDHOOD

Childhood is the most favorable time to develop the little habits we carry through life, and the importance of giv-

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ing attention to these little habits cannot be too strongly impressed upon the minds of parents of young children. So many parents believe that if they teach their children what is right and wrong from a moral and ethical point of view, clothe them and send them to school, they have done all that is required of them and that the children will do the rest themselves and make a success in life.

I do not doubt that many children brought up in this way make a success in life, but their success is often made in spite of their early training rather than on account of it. And although here and there we have a shining example of what can be accomplished by a rough diamond, the great majority of rough diamonds fall by the wayside and are discarded; the preference, ninety-nine times out of one hundred being given to the finished article, other things being equal. The average man in every station of life prefers, even at first glimpse, to get some idea of the brilliance of a gem. The average man is in too much of a hurry to spend time trying to find out the qualities lying beneath the surface of a rough diamond.

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Occasionally an accident or a rub may reveal the true value of a rough diamond, but the man who wants a diamond does not go hunting for the rough-house kind; instead, he selects the most brilliant looking jewel his money will buy. As a matter of fact, there is no reason why brilliance and quality should not be secured in the same stone.

If the parents of a rough diamond could only realize the handicap they place on their child by starting him out into the world without polishing him as much as possible, I am sure every parent would do his utmost to add a touch here and a touch there to the personality of his offspring during childhood, for it is during childhood that the little habits are formed, which, taken as a whole, do so much to influence his future career and station in life. I refer to habits of tidiness, manner, deportment, carriage, table etiquette, care of the toilet, etc. There comes a time in the life of every child when habits of this class have to be formed and there is no reason on earth why they should not be formed in such a way that in later years they will not be a source of embarrassment to him, if not an actual hindrance to his

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progress. Of course many will say that the absence of these little signs of "polish" should not be allowed to interfere with a man's standing in a community; that we should look only to the soul behind them, etc. This may be good philosophy, but the fact remains that it is not put into practice.

I do not mean by this that a man is judged by the clothes he wears, although, without doubt, good clothing gives a man an air of prosperity and frequently assists him on the road to success. A man may be too poor to buy expensive clothes, but there is no reason why he should not do his best to keep what clothing he has in as good a condition as possible, and, if this is done, a man's clothing will not interfere materially with his ultimate success in business or social life. But what does interfere with it are the little uncouth habits that cost nothing to form or to change, excepting a little knowledge, a little self-examination and a little application until correct habits are formed.

While children are forming their habits early in life it costs no more to teach them habits that give them "polish" than habits, which, although

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very insignificant when considered by themselves, undoubtedly retard their progress, not only in the social world but frequently in business life.

UNTIDY HABITS

The chief partner of a large, successful business firm, with whom I had a discussion along these lines, told me that at one time he required the services of a solicitor to call on the leading business men in the larger cities. There were several applicants for the position, and he invited the most promising applicant to take lunch with him at his club to talk over business. This applicant had excellent references and seemed capable in every way, but during the lunch he ate with his knife, drank coffee from his saucer, lounged all over the table and after he had finished eating tilted back his chair on its hind legs, and after picking his teeth thoroughly, took out his penknife and during the balance of the conversation continued to cut, scrape and clean his finger nails.

"Now, my business," said this business man to me, "required a solicitor who could approach men of every type—one who could be received into their clubs or homes to dine with them if necessary,

and I do not run an infant class to teach men how to eat and sit at the table; to inform them that manicuring should never be done in public, and that the picking of their teeth, if necessary, should be done in privacy. This man might have 'passed' with many of my customers who knew no better, but the man I finally selected could get along all right, not only with those who cared nothing about manners or etiquette, but was welcomed into the homes and clubs of men who believe in polish. The man I eventually selected is now the junior partner of our firm, making over ten thousand dollars a year, while the solicitor I refused to employ, on account of his vulgar little habits, is still working on a salary of one hundred dollars per month."

One reader of my magazine, SUGGESTION, an insurance agent, said to me: "I have lived a happy-go-lucky sort of life, taking everything as it came to me and have been fairly successful in business, but after reading your mail course in Suggestive Therapeutics, I began to employ Suggestion systematically with my clients and my successes have increased, but I have derived the greatest

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personal benefit from the lessons on habits.

"I had scarcely given my 'self' a thought, I question if I knew I had a 'self,' but since reading those lessons I have been practicing auto-suggestion on myself most successfully and have formed habits and systematized my work until I believe I save two valuable hours' time every day, and I have been teaching my children to form habits of system and precision, which I know will prove invaluable to them in a few years."

This man made a study of his daily requirements and began to systematize his actions and work just as any successful employer will systematize the work of his employees in order to get the greatest amount of work done in the regular working hours. He formed the habits of going to bed, arising and eating at regular hours.

Before using auto-suggestion he frequently found himself without a business card to present to a client. His fountain pen was sometimes without ink for days at a time, frequently necessitating a loss of time while his client went in search of pen or ink in order to

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sign application blanks or contracts connected with the insurance business. He used to make notes of addresses and dates on the backs of cards, or trusted to his memory, with the results that the names and addresses and memoranda of important engagements were frequently lost, or mislaid, or forgotten. He generally carried a number of important letters in his pockets that came in from clients, and, in referring to these letters, he frequently lost several minutes at a time while searching through them for the particular one he required, and sometimes it was necessary to go through these letters many times a day.

METHOD IN DAILY ROUTINE

Today this man has developed a dozen useful habits. He numbers the several things he desires to do every morning before leaving his office to visit clients. For instance, he says to himself, "I know there are five things to be attended to before I leave this office. What are they? One. Fill my card case. Two. Fill my fountain pen with ink. Three. Put blank applications and literature in my pocket. Four. Take out of my pocket any letters that are not required there and file them, and put the names

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of the writers on the back of the envelope of every letter I put in my pocket today. Five. Look over my date book, make a list of the clients to be seen to-day and number this list according to the location of their houses and offices so that they can all be seen in the shortest space of time with the minimum amount of traveling."

This man now has a date book and the habit of jotting down everything with his fountain pen has been formed. He devotes the compartments of his pocket-book to different things, but these things are always to be found in their places—stamps in one, his own cards in another, business cards of other men in another, bank bills in another, etc. His knife is in one pocket, his pipe and tobacco in another, matches in another, and when he has a banknote changed, the pennies go into one pocket, the nickels and dimes into another, and the quarters and half dollars into another. He set about forming this last habit systematically and now separates his change automatically and distributes it to his pockets as soon as he has counted it. The result is that he never has

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to hunt through several pockets for car-fare.

Would it not pay many of us to study our habits and see if we cannot systematize our day until we can save two hours' time every day? And, if necessary, let us polish up our little habits of life, by auto-suggestion, till they will be pleasing to everybody and give us the confidence that comes from knowing, not only how things should be done, but that we have done them right so often that we do them right habitually.

CHAPTER VI

Auto-Suggestion and Personal Magnetism

RECENTLY I received a long letter from a correspondent asking several pertinent questions, among others the following:

“Also will you tell me something to do that will develop some personal magnetism in me. For a long time I have been aware that I do not possess as much personal magnetism as I would like to have, and I feel that the lack of magnetism keeps me from making the business and social success enjoyed by others who seem to have more personal magnetism.

“Is this force born in people? If so, why do some get so much of it while others get none? I cannot believe that nature favors some in this respect and

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denies others. Then what is this force? Can it be developed artificially, as many claim?

"I have sent dollars upon dollars to people who advertise and profess to be able to teach how to develop personal magnetism; but all I have for my good money are some nonsensical courses in hypnotism or some absurd exercises in concentration of the will and the centering of the mind on those we desire to impress, or some "high-faluting" language that sounds so much but means so little—but all of it impracticable and useless.

"You generally attack your subject in language that everybody can understand and your explanations are satisfactory and practical. Now would you not favor me with your ideas on this important but mysterious subject?

"Pennsylvania.

T. D."

This letter is only a sample of many I receive touching on this important subject, and although many believe personal magnetism to be an actual, tangible force like electricity, I cannot agree with them.

Several correspondents have written to say they could actually demonstrate

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that they possessed personal magnetism, and the way in which they attempted the demonstration was to rub a sheet of writing paper between their hands, after which it would stick, for several minutes, to the wall or a piece of furniture, or any other object against which it was placed.

Of course every student of physics knows the absurdity of supposing this phenomenon is a demonstration of personal magnetism. If paper be rubbed with a silk handkerchief, or rubbed on a cat's back, the same electrical phenomenon will follow, but to a stronger degree than if rubbed between the hands. Furthermore, the season of the year influences this experiment, for, although it is possible to get perfect results on a cold winter's day, it is almost impossible to get the slightest results in warm weather. Accordingly, if the magnetizing of the paper were due to personal magnetism, the failure of the experiment in summer would show that personal magnetism disappears in warm weather.

It is possible for anyone to magnetize writing paper in cold weather. A person with the least personal magnetism

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will succeed just as well in affecting the paper as a person who is conceded to have personal magnetism of the highest type.

No, personal magnetism and electricity are not identical, nor are they in any way related. Electricity can be gathered from inert substances and carried around in a jar or in a cell; whereas so-called personal magnetism depends entirely upon the impression one individual makes upon the senses and the soul of another.

A man with a loathsome skin disease showing all over his face might appear powerfully magnetic to a blind man by exhibiting kindness and sympathy, whereas he would seem positively repulsive to a man in possession of his five senses.

Other things being equal, the man whose face, form and clothing make the best appearance, seems the most magnetic. However, a man may have the face and form of an Adonis, he may be ever so well educated, he may be kind and sympathetic, but if his glance is shiftless, if he is unable to look us steadily in the eye while conversing with us, he loses his magnetism so far as we are

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concerned, for we feel instinctively he is not to be trusted.

A man may be an Adonis, look us straight in the eyes and be perfectly honest, yet his intellect may not satisfy everyone and some, in consequence, may find him much less magnetic than men plainer in form and feature, but with a finer intellect; although to others in his own intellectual plane he may appear the most magnetic man in the world.

A man's general appearance may be excellent, he may be honest and his intellect above the average, but if he be selfish or unsympathetic his magnetism loses power for us.

A person in one stratum of society may appear highly magnetic to people in the same stratum, but let him enter another stratum and on account of his boorish manners, or lack of knowledge of etiquette, he will probably be considered uncouth and entirely lacking in personal magnetism.

WHAT IS PERSONAL MAGNETISM?

If I were asked to define personal magnetism briefly, I would say:

"It is the art of pleasing." And in reply to the question, "Can personal magnetism be cultivated?" I would say:

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“Personal magnetism can be cultivated by studying and practicing the art of pleasing.”

It is surprising how few persons devote a few minutes occasionally to studying ways and means by which they could make themselves more agreeable and more pleasing to their fellow men, when a few minutes' daily earnest thought devoted to this purpose will accomplish a great deal through self-study and the intelligent use of auto-suggestion.

I consider the following attributes essential to the highest development of personal magnetism: A cheerful face with a steady eye, personal neatness (including cleanliness), good health, strength, determination, gentleness, modesty, even temper, coolness, kindly aggressiveness, confidence, fearlessness, and thoughtfulness and consideration for others.

A person can be highly pleasing (magnetic) without perfect health, but good health is an excellent basis for the development of personal magnetism. A healthy person is usually more attractive than a sickly person, and it should be remembered that in cultivating personal

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magnetism it is the senses that have to be pleased first; afterwards, the soul.

The shake of a warm, healthy hand is more pleasing (more magnetic) to the sense of touch than the shake of a cold, clammy hand.

The sight of a clean, bright face, with clear skin and a healthy glow, is more pleasing to the sense of sight than a pale, sour, blotched face.

A body and clothes free from odors of any kind are more pleasing to the sense of smell than the odor which arises from an unclean body, a foul breath or from clothes kept in a stuffy home or saturated with tobacco or perfume, no matter how choice the perfume may be; for although some persons are very fond of perfume, a great many positively loathe it.

A soft, low-pitched, well-educated voice is infinitely more agreeable to the sense of hearing than a monotonous, high-pitched, rasping nasal twang.

The pleasing of the senses, therefore, must be taken into consideration in developing personal magnetism, and a little honest self-examination, along the line I have indicated, will enable anyone to establish helpful conditions, even

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to improving the health and actually changing the pitch and modulation of the voice.

A study of the highly magnetic man will show that he is slow to enter a heated argument, except in the interest of right principles. Some people have the habit of "butting in" whenever there is a chance for an argument, merely for the sake of arguing, but this the highly magnetic man avoids. The average man has pet hobbies, and if given the slightest opportunity he likes to express his ideas and propound his theories like a sage. As a rule he dislikes to be contradicted or interrupted or to have his theories questioned. The highly magnetic man recognizes this fact and plays the part of an interested listener. In fact, he even goes out of his way to help the other fellow along in his discourse.

The magnetic man never boasts about himself or his accomplishments in public. He is modest, not shy, has an encouraging word for everyone, recognizes and shows his appreciation of any courtesies or favors shown to him, uses flattery judiciously, and when he does a favor for friend or stranger, has the knack

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of making the favored one feel that he is doing a favor in accepting the favor.

The magnetic man is thoughtful, courteous and kind at all times to friends or strangers, not from selfish motives, which are always apparent, but for the reason that he has made it a principle until it has become second nature with him. He has a bright smile, a pleasant word and a "glad hand" for everyone. He is never indifferent to the trials and suffering of those around him, but on the contrary, invariably has an encouraging, sympathetic word for those in trouble, and possesses the happy knack of making the other fellow feel that they meet on a common footing; the question of superiority or inferiority playing no part in their relations.

The apparent lack of magnetism in some people can be directly traced to their home environment. The children of parents who are not "good mixers" and have but few friends and acquaintances, are apt to grow up selfish and to keep to themselves, shunning all but a few playmates who, first, have to pass the critical, selfish examination of the parental eye. A child brought up in this environment becomes too critical in

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later life to make many friends and in consequence is said to lack personal magnetism.

I have received many letters of inquiry from people of this class asking what they should do to become more magnetic, and my advice to them has been to drop their criticism and prejudice of their fellow men, to entertain a kindly feeling for all mankind, to mingle with people who have hosts of friends, to meet these friends and endeavor to make a friend of every one of them. And after all is said and done regarding personal magnetism, it reduces itself, in the last analysis, to the ability to make and hold friendships. Self-examination, the determination to improve or change certain traits of character and the persistent use of auto-suggestion are all beneficial, but it is the practical work of making friends and being kind and thoughtful for others that develops personal magnetism most rapidly.

Traits of character cannot be established nor eradicated in a single day, but persistent daily effort, with a definite purpose in mind, will accomplish almost anything. Consequently, a person who sets out deliberately to develop

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personal magnetism should not be discouraged if he does not accomplish all he desires in a few days. If he is making intelligent effort, the mere effort with a fixed purpose in mind is bringing about changes in himself that he cannot measure even if he be conscious of the changes. Following persistent effort, these changes go on unconsciously until the desired goal is reached.

The simplest, most practical and most effective rule to follow in developing personal magnetism is to meet as many people as possible and to have each one of them leave you feeling better for having met you, and believing that you are his friend and would be glad to give him a friendly reception every time you meet thereafter.

Sitting in one's room practicing concentration and using auto-suggestions, while serviceable if done for a purpose, will never, in themselves, develop personal magnetism. It is the practical work in the field of humanity that counts. Look after your personal appearance, your personal habits, etc.; then mingle with people of all classes, study them individually and learn by

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experience how to please different personalities.

Practice makes perfect, and as you meet more and more people it will become easier and easier to please, till eventually the habit of pleasing will be thoroughly established. It is this habit of pleasing that constitutes personal magnetism and creates the magnetic man. Once this habit is formed, the magnetism seems to increase rapidly.

The auto-suggestions to be employed will necessarily differ with different people, but a little self-examination will determine the deficiencies, and once these are determined the auto-suggestions that should be used will become self-evident.

When a person anxious to develop personal magnetism recognizes his deficient points he should go to his room or some place where he can be absolutely alone with his thoughts; then he should endeavor to picture in his mind the best course to pursue to overcome the deficiencies and how he will be acting when the deficiencies have disappeared. Thinking earnestly beforehand of what one should do or how one should act in certain situations or under certain

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conditions, paves the way for the action when the conditions or situations arise. Thought tends to take form in action, and if the thoughts are earnest and determined the action is almost certain to follow. In fact, an action planned beforehand, the result of mature and deliberate thought, seems to follow almost automatically—certainly more easily and naturally than an action thought out on the spur of the moment. Deliberate planning of this nature is known as auto-suggestion.

Besides these mental pictures, auto-suggestions in the form of words spoken to one's self are very efficacious. The words, however, should not be repeated automatically, but spoken deliberately, with the mind dwelling on the full meaning of the words. To illustrate, I will give a few auto-suggestions which will prove helpful, and from these one should have no difficulty in originating many other auto-suggestions to fit his own peculiar requirements.

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"I am determined to become a strong, kind, magnetic man. I have kindly, generous feelings toward all mankind,

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and I shall draw the friendship of mankind toward me."

"I am careful about my personal appearance. I dress modestly but neatly. On first appearance, this places me on an equal footing with the average man; but my kindness, my thoughtfulness and my desire to be friendly with everyone lift me above my clothes, as it were, and draw friends and the good will of all to me, myself, on account of myself."

"I am bright, happy, cheerful and sympathetic at all times. I have an encouraging word for everyone and everyone feels better for having met me."

"I am honest and truthful and can look every man squarely in the eyes. I am anxious to do what is right by everyone at all times. I do my best every day, and the knowledge of this fact gives me confidence in myself. People know that I will do only what is right; they trust me and feel that they can depend on me. For these reasons among others they are attracted to me."

"I am a strong, healthy, determined, kind, aggressive, confident, fearless man. I take things calmly, avoiding unnecessary excitement and argument. I am the friend of those in trouble and no

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reasonable effort is too great for me, provided it will add a little happiness to the lives of deserving people."

"I will be kind to the old and young folks. I will be kind to every living thing. I will put myself in the other fellow's place and will endeavor, whenever possible or reasonable, to do for him what I should like him to do for me if our positions or conditions were reversed."

"These kind, healthy, hopeful, helpful thoughts are influencing me in my life and actions, and I know they are drawing many kind, helpful friends to me. These thoughts and actions are magnetic; they are my thoughts."

"I, MYSELF, AM MAGNETIC."

Auto-suggestions like these, and others of similar tenor, if repeated frequently and earnestly, become fixed thoughts and principles, provided an honest, unselfish effort is made to put them into practice. They unconsciously influence a man's whole nature and his actions for the better, and thereafter the people he meets are unconsciously influenced by his kind actions and noble nature, and are attracted to him. Ask

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one of his friends what he finds in him that is particularly attractive and he will probably answer:

“Oh, I cannot tell exactly. I merely know that I like him. He has great personal magnetism.”

It is the ability to please by acts of kindness, sympathy, honesty, and strength of character on the part of the party of the first part, and the unconscious interpretation of these acts by the party of the second part that constitute personal magnetism and lead many to believe that personal magnetism is, per se, an agent not unlike electricity or polar magnetism.

CHAPTER VII

The Cultivation of Optimism Through Auto-Suggestion

PESSIMISM.—The tendency to exaggerate in thought the evils of life, or to look only upon its dark side; a melancholy or depressing spirit or view of life.—*Century Dictionary.*

PESSIMIST.—One who exaggerates the evils of life or is disposed to see only its dark side; one who is given to melancholy or depressing views of life.—*Century Dictionary.*

OPTIMISM.—The belief, or disposition to believe, that whatever exists is right and good, in some inscrutable way, in spite of all observations to the contrary.—*Century Dictionary.*

OPTIMIST.—One who believes in the present or ultimate supremacy of good over evil; one who always hopes for and expects the best; a person of hopeful disposition.—*Century Dictionary.*

OPTIMISE.—To take the most hopeful view of a matter; to hold or maintain hopeful views habitually.—*Century Dictionary.*

A TYPICAL CASE OF PESSIMISM

I AM in receipt of a letter from a man complaining that the reading and study of New Thought and the New Psychology have not helped him in the least, although for several years

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past he has read all the New Thought literature he could purchase. He finds fault with his business, his family, his competitors and his customers. He says that for the last few years everything and everyone seem to have conspired to make him miserable and fearful; that he would change his occupation if he knew what change to make or would move to another town only he is afraid the change might prove disastrous and his family would starve. He admits that he lacks confidence in himself; that he hates anyone who displays confidence; that he is a poor, sickly, miserable, sensitive wretch, etc. He ends by saying that his physical condition has been poor for years, but he would not care about this if anything could be done by suggestive treatment to relieve his mental troubles and make him more successful in business.

My heart goes out to this man, for he is in the same condition as thousands of others who want to believe in the New Thought and its principles, but cannot succeed in getting a demonstration of its power within themselves. Many New Psychology enthusiasts in good health will say his failure to demonstrate is due

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to lack of application, or lack of earnestness, or failure to grasp the spirit of the application of suggestion. However, I am not willing to admit this, for I have known people who believed thoroughly in Suggestion and the New Thought and understood the theories so perfectly that they could help others suffering from pure mental troubles but seemed powerless to help themselves.

The reason for these failures lies here: the average man who reads the New Thought magazines and New Thought literature is led to believe that mind is the only thing necessary to take into consideration. He reads the experience of others who have been assisted and the plausible theories of those who teach that mind is all and in all; that to think success, health and happiness is to have them.

There is too much of this nonsense published in connection with Suggestion and New Thought. The New Thought theories are all right for people in good health with rich, red, normal blood nourishing the brain, the organ through which the mind operates, for under these conditions it is comparatively easy to change a habit of thought, to make an

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optimist out of a pessimist, or to make a success out of a failure. But the New Thought becomes a positive failure in the majority of cases where there is poor health, unless the physical body and its requirements are given proper attention.

The body requires the life essentials—air, water and food—in certain proportions; and all the affirmations or auto-suggestions offered by the New Thought will not take the place of one glass of water or a few cubic feet of air, if the physical troubles are due to lack of the life essentials. But auto-suggestion can be used to create a desire to take the life essentials and to stimulate the organs of nutrition, so that a good quality of blood can be supplied to the tissues of the body and the brain. Then, with the brain well nourished, the changing of habits of thought becomes much easier and the New Thought principles work like a charm, if they are understood and persistently and intelligently employed.

In my practice of Suggestive Therapeutics I have found two classes of pessimists—the acute and the chronic.

ACUTE PESSIMISM

The acute pessimists are those who are naturally optimistic in their thoughts,

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but suffer from occasional attacks of the blues, due generally to imperfect elimination caused by over-eating or under-drinking or by both. These spells may last from a day or two to a week or ten days, after which the mental depression disappears as quickly as it comes and the individual again becomes as jolly and optimistic as ever, although when the attack is on he cannot see good in anything, but on the contrary, sees the worst side of everything.

Careful attention to eating, breathing, and particularly drinking, will relieve this temporary melancholia, and it is not likely to return if the life essentials are looked after daily.

CHRONIC PESSIMISM

The chronic pessimists I have again divided into two classes—those in whom pessimism has developed only after a long spell of poor health, and those that always enjoy good health but have been pessimists all their lives.

Pessimism that has developed after a long spell of ill health can usually be overcome by building up the health and employing optimistic suggestions or auto-suggestions, for a pessimist of this class

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realizes that his mental attitude is abnormal—he constantly seeks relief from it and is willing to do everything in his power to develop optimism. It is to this class that my correspondent belongs, and a recent letter from him, in reply to an inquiry he received from me, says that in all his New Thought practices, instructions and absent treatments, no advice had been given to him concerning the proper use of the life essentials and he had not given them a moment's consideration, believing the mind alone was sufficient to overcome all mental and physical troubles. He was drinking less than a quart of liquids per day, when he should have been drinking fully two quarts. Now that he is looking after the life essentials his health will improve, and I expect all his old optimism, aggressiveness, self-esteem, confidence and ambition will return as he employs the auto-suggestions his study of the New Thought has taught him to use.

Pessimism, due to a lifelong habit of thought, is difficult to overcome for two reasons:

First, on account of the fact that the pessimist, never having experienced the delights of optimism, cannot realize that

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his thoughts differ from the thoughts of others more optimistic than himself, nor that his thoughts so influence his actions and his conversation that they not only drive his optimistic friends from him but surround him with the very conditions of which he complains most.

Second, for the reason that even if the pessimist becomes conscious of the fact that there is a difference between pessimism and optimism and that they play an important part in one's success in life, he finds it difficult at first to keep his mind in optimistic channels long enough at a time for noticeable improvement to follow, and the very nature of his trouble tends to discourage him from further persistent, conscientious effort.

But these poor victims can be turned into very fair optimists, especially with suggestive treatment administered daily by a competent suggestionist, although I know several who worked out their own salvation by persistently using auto-suggestion.

The pessimistic man is generally the personification of selfishness. In fact, pessimism and selfishness might almost be used as synonyms, for I have never known a pessimist who was not selfish,

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nor a selfish person who would not at least exhibit pessimistic traits at times.

THOUGHT TAKES FORM IN ACTION

For a positive demonstration of the fact that thought takes form in action one need only study the daily life of a confirmed pessimist. I know several persons who suffer from chronic pessimism of a virulent type, but one poor fellow in particular, with whom I have become acquainted in a business way, will serve as an illustration. He is the proprietor of a store in a neighboring city; but such a store—it almost gives me the blues to go into it! His windows are dressed year in and year out with the same old signs, and there is nothing to give the store the cheerful appearance so essential to an up-to-date business establishment. But the atmosphere of the place is only in keeping with the proprietor. When he started in business thirty years ago he employed eight clerks, but his business has fallen off till he does all the work himself and is scarcely able now to pay rent, although competitors around him are increasing their business steadily every year.

In the course of a fifteen minutes' conversation, the first time I met him,

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he told me all his troubles, which were many. According to his story, everyone had been trying to get the better of him ever since he started in business; his competitors resorted to unfair business methods; his landlord was endeavoring to drive him out by raising his rent; he could not get an honest clerk in his store; an old man had not an equal chance with a young man; he could not understand why people he had catered to so faithfully should be so ungrateful or so fickle as to give their patronage to every upstart who went into business in the same line as his; he supposed he could work along, as he was doing, from morning till night without a holiday till he was driven to the poorhouse or died, and although he had been in the same stand for fifteen years there was not a single person he could call on if in need of a friend, etc.

Although I have had occasion to visit him many times during business hours I have never heard him address a cheerful or encouraging remark to a customer. On the other hand he waited on them, not only with an air of indifference, but apparently as if he were doing them a favor by allowing them to trade at his

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store, while others who dropped in to ask permission to use his telephone or to enquire about residents in the neighborhood were soon given to understand by his manner and his answers that he considered them a nuisance and hoped they had not mistaken his store for an information bureau.

I have purposely led him into other channels of conversation, with the same result; everything was going to the dogs—the city, the country, etc. No matter what we talked about, his remarks were saturated with his pessimism. He was ready to blame everything and everyone for his condition, and when I ventured to suggest that much of his trouble was due to his mental attitude he was ready to show me the door. However, I am keeping him supplied with New Thought literature and mottoes and sincerely trust that they may eventually prove of assistance to him. He does not realize that his whole environment, including his store and stock, is a mirror-like reflection of his own thoughts. He has lost confidence in humanity and humanity has lost confidence in him, with the result that his customers are few and far between. He feels that the world

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owes him at least a living and that he **must do his best** to make it out of the customers that come into his net. The result is they do not get as much for their money as elsewhere and in consequence they go elsewhere to deal. He is too selfish to give away a pleasant or encouraging word or even a smile, and in consequence receives neither.

What a difference the injection of a few New Thought principles would make in this man's business and in his private life. If he would but cast his bread upon the waters for a few weeks by bestowing a smile here and a smile there, or a cheerful, encouraging word to this customer and that customer, he would certainly feel better for the giving, and they would return to him a thousand fold. If he would only assume that he is prosperous and proceed to give his store and his stock an air of prosperity, how much more attractive he could make his place look and how much more inviting it would be for customers! If he would assume that every person that entered his store was his guest, whether he made a purchase or not, people would feel like returning to his store when they wanted anything in his line.

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I could suggest a hundred ways in which this man could employ suggestion and auto-suggestion to increase his business, to draw friends to him, instead of driving them away, and to make the world and himself better and happier while he lives in it.

Now, although the case I have cited is an extreme one, still it serves to show the positive effect that our mental attitude has upon our environment, our friends and our success. Optimism is just as cheap as pessimism, but optimism assists materially in drawing to us all that is good and worth while having in this life. Then why not let it enter into everything we do? If we meet obstacles in our pathway of life let us take hold of them with courage, backed by optimism, until we have removed them; and if we come to a seemingly impassable barrier let us attack it cheerfully, believing that in time ways and means will be found to enable us to scale it. Our optimism may be the very means that will draw to us the friends who can give us the assistance required. Furthermore, by being on the alert we are in position to accept the proffered assistance when it comes, instead of allowing

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it to pass, owing to our mental supineness.

To those, then, who desire to develop an optimistic habit of thought, I would say first, remember this axiom—"Thought takes form in action." Study the axiom over and endeavor to grasp its full significance.

Next endeavor to develop generosity, and be generous, not only in the little things in life, but be generous in your thoughts. Endeavor to think well of everybody; always be willing to overlook an apparent fault in another, believing that there are other qualities in the individual that overwhelm the deficiency. Take a broad, generous view of life and humanity in general and you will find your old petty jealousies, absurd fancies, and trivial personalities that enter so much into your daily life, completely drowned out by a flood of broad, generous, optimistic thoughts that will apparently bring the world to your feet.

OPTIMISTIC AUTO-SUGGESTIONS

I recommend also the constant use of auto-suggestions similar in character to those given below. These suggestions should be repeated many times every day, not automatically, but with a full

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consciousness of their broadest meaning.
/ The regular thinking of these suggestions will soon develop an optimistic habit of thought, provided, of course, the life essentials are also being properly supplied.

* * *

I am partaking properly of the life essentials. This means that my body and brain are well nourished and my mind in consequence can operate as clearly as the mind of the greatest optimist.

* * *

I desire to change my whole habit of thought and my mental attitude toward everyone and everything. From today I shall be generous in everything I do and in my thoughts.

* * *

I shall see the bright side of everything and shall look only for the good in everyone and everything.

* * *

I feel better already for having made up my mind to optimize.

* * *

I shall talk and act like an optimist, knowing that I shall make everyone around me happier by being cheerful and saying cheerful things.

OPTIMISM

My optimism will draw people to me.
My cheerfulness will bring me staunch
friends.

* * *

Already I feel more ambitious. I am
conquering myself. I am daily entering
upon a new life—a life of cheerfulness
and success.

* * *

The world and everything in it is
brighter already.

Oh! I'm so happy and cheerful. I
shall have a cheerful word and a cheer-
ful look for everyone today.

* * *

I will endeavor to make at least one
person feel better for meeting me to-
day.

* * *

I realize that thought takes form in
action and these happy optimistic
thoughts will bring me the things I have
desired most—friends, success and hap-
piness.

* * *

I shall take a broad view of every-
thing; for I believe the world is good,
that everything works together for good,
that humanity at heart is good and that

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I have the best wishes of humanity on my road to happiness and success; and I am bound to succeed, for I believe in success.

* * *

Hurray! I am free.

* * *

I am happy and cheerful.

* * *

I am an optimistic optimist, optimizing to develop optimism.

(Note.—As a preface to this chapter I have introduced some definitions taken from the Century Dictionary. They are a New Psychology sermon in themselves.—Author.)

CHAPTER VIII

Auto-Suggestion for Developing Concentration

I AM in receipt of a letter from a correspondent in which he says: "There is one thing I desire—concentration of mind. Persistence in following instructions given in books and courses that claim to teach concentration, has failed to bring me results. I simply cannot think of anything so intently as to forget myself.

"I believe personal treatment or some help from outside would get me started right; but alas—there is no such help within a thousand miles.

"I lack positiveness and the ability to focus my thoughts. Have you any help for me?"

It is possible for a person to develop

a muscle or a group of muscles in his body, provided those muscles are supplied with proper nutrition and receive judicious, regular exercise. But it is not reasonable to suppose that a man in the last stages of consumption could increase the strength and size of his biceps muscle noticeably. He might attempt the experiment of exercising the muscles for a few days, but each day would find his exercise becoming more burdensome. In fact, it is a question if he would ever be able to muster sufficient strength at any single time to exercise the muscles sufficiently to bring about any perceptible change, even if he had sufficient will power to continue exercising faithfully. But it is probable, if no development followed his efforts, he would quickly discard the exercise.

Let a well-nourished, healthy man start to increase the development of his biceps, and if he put too great effort into his first exercises without producing any noticeable result, he is likely to become discouraged, and unless his determination and will power are strong, his exercises are likely to be abandoned before he has accomplished what he set out to do.

CONCENTRATION

Voluntary concentration of the attention is really a "mental muscle," and its development depends on two things: First, the nutrition to the brain. Second, the extent to which the mental muscle is exercised.

It is possible my correspondent is in poor health and his brain, in consequence, poorly nourished; in which case his exercises in concentration, no matter how faithfully practiced, will avail him but little. Or he may have attempted too much to begin with and become discouraged, like the healthy man over-exercising his biceps at the start. Or, perhaps, he has led a "sedentary mental life" heretofore, and expects to develop excellent powers of concentration in a few weeks; in which event he is like a man who expects to develop muscles rapidly in spite of having led a sedentary physical life, with his muscular development far below par to start with.

PASSIVE CONCENTRATION

Perhaps my correspondent's concentration is even better than that of the average man, and he is merely undervaluing his powers. There is a great difference between passive concentration and active or voluntary concentration.

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The former requires no effort of the will, while the latter depends entirely upon the will. While we watch a good game of baseball, or attend an interesting play at the theater, we lose ourselves, so to speak, in the game or in the play, and it does not require an effort of the will to keep the mind concentrated on these amusements, for passive concentration only is required. We lose ourselves in things that interest or amuse us. But let us endeavor to lose ourselves in the same way while studying Greek or Latin verbs, for instance, and we find we have a difficult task to perform. In fact, it requires an effort of the will to keep the mind concentrated on the verbs, to say nothing of being able to lose ourselves.

Consequently, if my correspondent believes he should be able to concentrate his mind as easily on a difficult study as he does on a play at the theater, he is looking for a state of concentration which I have never observed in anyone.

I have been consulted by brilliant students in perfect health, who stood at the head of their classes, in the hope that I could improve their memory and concentration. They have complained that

CONCENTRATION

they found it necessary to make great efforts to keep up their work, while fellow students seemed to remember easily. Inquiry has brought forth the fact that my consultant's fellow students were just as jealous of his ability to memorize and concentrate, and had to work equally hard for every advance they made in their classes.

There is always a tendency to believe that other people do things and learn things with less effort than ourselves, and we are inclined to find fault and blame ourselves when an exceptionally hard task is set before us. However, with good health to back us, no mental or physical task is too great to be overcome if we attack it judiciously and courageously, with pride in our own powers and determination in our heart.

If a muscle of the body is to be developed, it must be exercised lightly at first, and the exercises must be taken faithfully every day, or possibly several times every day. As the development of the muscle increases, the length and vigor of the exercise can be correspondingly increased until the desired goal has been reached. But a highly developed muscle will soon retrograde unless

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constantly exercised and properly nourished, and sickness, also, soon works havoc with the most highly developed muscular systems.

VOLUNTARY CONCENTRATION

Similarly, in developing voluntary concentration, light exercises in concentrating should be used at first, and if the practices be kept up regularly, it will become possible to impose greater and still greater tasks upon the mind. But, like the physical muscle, the mental muscles will deteriorate during sickness; and they will also deteriorate when the individual is in health, unless they are regularly exercised and as regularly rested.

It is, first, in keeping up the general health, and, second, in the wise alternation of exercise and rest, that success in concentration lies. There is no wisdom in overwork, especially while in ill health. The many sad disasters and absolute failures that have followed the unwisely persistent use of the mental muscles by students are to be met with every day, both outside and inside our insane asylums. The college man that has applied himself closely all the session should make the most of his vaca-

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tion. On going back to his work he will doubtless find that at first he does not concentrate so readily as he did before the vacation. But reinforced by the new store of energy, his former habits of concentration will speedily assert themselves, and he will soon be outdoing his former achievements. An over-amount of rest for mental as well as physical muscles, means deterioration; an over-amount of exercise means collapse, and neither extreme is desirable.

It is not my intention to give difficult exercises for developing voluntary concentration. There are many courses and books which give these exercises more fully than I can at this time; but intricate exercises are not necessary. Some instructors will tell you to gaze at the tip of your finger and practice thinking only of your finger tip. You are asked to practice this and other similar exercises several times a day until you can exclude everything else from your mind but the tip of your finger—or whatever other object you may be looking at. Now, although practices like this may assist, still there are more useful and better exercises, and the person practicing such an exercise as gazing at

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the finger tip is apt to be misled and discouraged, if, after practicing for several weeks, he is still unable to exclude everything but his finger tip from his mind during his practice. As a matter of fact, it is impossible to concentrate the mind upon a single object or a single thought for more than a few moments at a time.

Voluntary concentration really consists in a repetition of successive efforts to bring back a subject to the mind. No one can possibly concentrate his mind continuously upon an object or subject that does not change.

One of the simplest and best practices for developing concentration is to read a sentence in a valuable scientific work, the subject-matter of which, in itself, is absolutely unattractive, and then endeavor to reproduce the idea expressed in the sentence, either verbally or in writing, or both. Having succeeded in obtaining, memorizing and reproducing the ideas contained in a single sentence, try several sentences at a time. Next take whole paragraphs, then pages, then chapters and finally a whole book. There is no better exercise in memorizing and concentrating, than this.

I would say, therefore, to any reader

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who desires to cultivate voluntary concentration:

First, look to your general health. See if your stomach and bowels are performing their functions properly, and if their work is not up to standard and your circulation is below par, build up your health by employing auto-suggestion and the life essentials as directed **in the chapter** devoted to auto-suggestion and physical troubles, and if your concentration has formerly been good, and you are in poor health now, it is likely your old powers of concentration will return as soon as your health has improved.

Having built up your general health, begin to take a few minutes' practice in concentrating the attention several **times a day**, and steadily increase the length of time devoted to the exercises as you find you are improving.

AUTO-SUGGESTION FOR CONCENTRATION

The systematic use of auto-suggestion also, from the first, will prove of the greatest assistance to you. The involuntary mind should be impressed with what it is expected to do, and what it should expect you to do. To this end

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such auto-suggestions as the following will prove of service:

"My brain is now thoroughly nourished with good, pure blood, and is capable of doing as good work as any other brain in existence."

* * *

"I have mental muscles, and by exercising these muscles faithfully day in and day out, I know they will develop. They are developing now."

* * *

"I have will power and determination, and when I command my mental muscles to concentrate on something I desire to study or on something I desire to accomplish, they obey my will."

* * *

"I realize that my voluntary concentration is developing now."

* * *

"I can apply myself to any work or any study, and I enjoy concentrating my attention. I look forward with pleasure to my next exercise in concentration."

* * *

"My mind is clear and active and I can read, mark, learn and inwardly di-

CONCENTRATION

gest anything I read or study, just as well as anyone else."

* * *

"I have taken my exercises in concentration faithfully today, and I shall increase the length of the exercises a little tomorrow, a little more the following day, and so on, day by day, until I can concentrate for hours when necessary."

* * *

"I am a strong, determined, aggressive man. I have will power, and I am succeeding in developing concentration because I always succeed in what I undertake."

* * *

"I find it very easy now to concentrate my attention, and I make it a point to concentrate my whole attention on anything I find to do until I have accomplished my task."

Auto-suggestions in this strain should be repeated as often as possible every day—say fifty to one hundred times each day; and the mind should be allowed to dwell on the meaning of the self-assertions.

There are two axioms every reader

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who would practice auto-suggestion should remember. "Thought takes form in action" and "A man can tell a 'story' so often that, eventually, he will believe it himself." Consequently, if an auto-suggestion be repeated faithfully, and the mind be allowed to dwell on the full meaning of the suggestion, the involuntary mind accepts it as a fact and is influenced accordingly.

The involuntary mind is very sensitive. Find fault with yourself and it believes you and influences you accordingly. Praise yourself, and it becomes filled with pride, and in return gives you confidence and courage that will take you safely over the roughest roads.

We are all endowed at birth with mental muscles, but in order to develop them we must give them proper nourishment and sufficient exercise. There is no short cut nor any other road to the development of voluntary concentration.

CHAPTER IX.

The Achievement of Success Through Auto-Suggestion

NOT long ago I received a call from a reader of SUGGESTION, who came to thank me for the benefit he had received from reading the magazine. He is the father of a large family, and up to three years before he called on me, was in very straitened circumstances. He had married while drawing a meager salary which soon became inadequate to maintain his family circle, which had increased with appalling regularity. The result was that after ten years of married life his health began to fail through overwork and incessant worry, for he had contracted a burden of debts from which nothing but death seemed to give him promise of relief. There was

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no chance of his receiving an increase in salary where he worked, and with so many mouths to feed he was afraid to make an effort to secure a better position lest he might be thrown out of employment entirely. Besides, he had lost ambition through sickness and worry, and his mind was filled with dread and fear for the future.

As if this state of affairs was not bad enough in itself, the firm for which he had worked for years met with financial reverses, soon followed by bankruptcy, and he was left without employment.

For one month he sought a new position in vain. He answered advertisement after advertisement and called at one business house after another without success. Meanwhile his mental condition grew more deplorable.

At this juncture he met a friend who was a "New Thought" enthusiast, and this friend, after explaining to him his ideas of the New Thought, persuaded him to send ten dollars to a well-known "mental healer" for a month's absent treatment for success. At this time a ten-dollar bill seemed to him a large amount to waste on an experiment, but by hard work he managed to raise the

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money in a few days and sent it off post-haste to the healer for his best success-thought vibrations for one month. Meanwhile he read a great deal of New Thought literature loaned to him by his friend, and became imbued with its principles.

In a few days word came to him from the healer that the treatment had commenced and would be given at a certain hour each day, that he would henceforth be fired with new ambition, courage, hope, fearlessness, etc., and that success would be bound to follow.

Within a week after beginning treatment he felt better mentally and physically. Some of his old courage had returned to him, and he started out again in search of employment, thoroughly believing that the success thoughts being sent to him by the healer would turn his efforts into success.

THE TURNING OF THE TIDE

. As if a magical wand had been waved over him, he was offered two situations the first day he began his search under the new conditions. Neither situation promised him sufficient salary to support his family, but this measure of success gave him greater faith in the powers of

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his absent healer and increased his confidence in his ability to secure a good position eventually. Another position was offered him the next day, and the day following still another, which he accepted at his old salary. But the spirit of the New Thought was in him. He was enthusiastic over it, and had become confident of success, feeling that the same power that had helped to put him on his feet again could be used to advance him still farther up the hill of success. In consequence he kept his eyes and ears open to opportunity and sought to make opportunities, with the result that about the middle of the second month's absent treatment, for which he had remitted another ten dollars, he was offered and accepted a position which paid him not only half as much again as his old salary, but a good commission besides; the amount of the commissions depending on his own ability and energy.

With "success" as his motto and confidence born of his recent successes to back his motto, he started to work in his new position, believing that if commissions were obtainable he would certainly have his share.

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At the end of the first month he had doubled his old salary, and at the end of the third month he had trebled it. But regularly every month he sent ten dollars for his absent treatment for success—dreading to stop the treatment lest the healer's power be withdrawn from him and he be thrown upon his own resources again.

Six months had elapsed since the beginning of the treatments, and six times had ten dollars been sent to the healer, when by accident a copy of SUGGESTION, the New Psychology magazine, came into his possession, along with some additional New Psychology literature.

It so happened that the copy of SUGGESTION he received contained an editorial which showed clearly and conclusively that the success of absent treatment depends entirely on the auto-suggestions of the person receiving treatment—not on the thoughts or vibrations of the so-called absent healer. In other words, he realized for the first time that the results that had followed the mailing of the first ten dollars to the healer had been brought about by the change of thought he had experienced; that by his own thinking alone he had

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aroused some power within himself which had changed his whole attitude toward the world at large and enabled him to turn failure into success.

Having read the magazine through several times, he sent in his subscription for a year in advance and bought all the back numbers with which he could be supplied.

These gave him new food for thought, and instead of sending ten dollars to his healer when his seventh month's treatment had expired, he sent five dollars for a work I have published on suggestive therapeutics, in which the operations of the law of suggestion are clearly explained.

A NEW DAY DAWNS

The reading of this work marked a new epoch in his march along the road of success, for thereafter, instead of feeling that his success depended on a second person, he knew that the success he had met with had depended on a change made within himself unconsciously through auto-suggestion, and realized that it was within his own power to make still greater changes and make his success still more marked through the intelligent and conscious use of auto-suggestion.

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From the moment he came to this conclusion he felt that he was a free man, and the practice of auto-suggestion became as important a part of his daily life as eating or drinking, with the result that his confidence in himself, his determination to succeed, his aggressiveness and his fearlessness developed rapidly.

Before he had been one year in his new position he was earning as much in one month as he had previously earned in six months; he had outstripped not only all the other employees of his own firm, but excelled those of other firms engaged in similar business.

Flattering offers came to him from other firms, but his employers, rather than lose his services, gave him an interest in their firm at a lucrative salary, and placed him at the head of one of the most important departments of their business.

It was two years after receiving this promotion that he called on me, and the two years had been years of prosperity and success.

Although he was about to take a two months' vacation with his family, he looked as if he had always enjoyed per-

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fect health, and he informed me that since studying suggestive therapeutics he had been able to keep himself and his family in excellent health.

Now I do not claim that everyone who will employ auto-suggestion faithfully will achieve success as quickly and as markedly as the man whose case I have cited. But by learning how to employ auto-suggestion, and by using it faithfully, he can keep himself in such a mental attitude that he is prepared to grasp an opportunity when it presents itself. But a man who has developed self-confidence, determination, aggressiveness and fearlessness by using auto-suggestion will not sit idle waiting for opportunities to come to him. Instead, he will go in search of them, and if none seem available he will make them himself.

Everyone should study the law of suggestion and learn how to employ auto-suggestion. A person who does this will never enslave himself by feeling that his health and success depend on the thought forces of some healer a thousand miles away. Instead, he will become conscious of the marvelous powers of his own mind; he will be left inde-

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pendent in thought and action, and can assist very greatly in making his life and success conform to his ideals.

For the benefit of any who may desire to use auto-suggestion for bringing about the mental attitude that encourages success, I will give an outline of auto-suggestions I recommend. These should be repeated earnestly to one's self many times every day. The mind should be allowed to dwell for a moment on each auto-suggestion till its full meaning is grasped. I have given only a few, but many more can be introduced to suit the individual requirements.

All auto-suggestions should be encouraging, optimistic, positive and affirmative.

AUTO-SUGGESTIONS FOR SUCCESS

I am gaining in health by thinking thoughts of health and partaking properly of the life essentials.

* * *

I am becoming a strong man in every sense of the word. I am a strong man NOW.

* * *

Since my strength has increased I have more determination, more confi-

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dence in myself, and more aggressiveness.

I am filled to overflowing with confidence and aggressiveness. I feel that I must go out amongst men and let them feel my confidence, my aggressiveness and my strength.

* * *

I am a strong man.

* * *

I am a fearless man.

* * *

I am an ambitious man. I have an object now in life. I desire to be a success.

* * *

I CAN and I WILL be successful in everything I undertake.

* * *

I have all the attributes essential to success.

* * *

I am strong physically; I have determination, kindly aggressiveness, confidence and fearlessness. With these attributes I can succeed in anything honorable I undertake.

* * *

First I make sure I am right in my undertakings and then my aggressive-

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ness and fearlessness carry me through everything.

I make friends wherever I go. Everyone likes me, and when I approach a person on a business proposition I succeed because I know I am right, and my strength, determination, aggressiveness, and earnestness win the day for me.

* * *

I AM A SUCCESS.

* * *

I work earnestly and faithfully every day to do my best during the day, and I am always on the alert to take advantage of every opportunity that presents itself.

* * *

I SUCCEED BECAUSE I AM A SUCCESS.

CHAPTER X

Auto-Suggestion and Success

OVER a year ago I received a letter from a correspondent asking me what he should do to make a success of himself in business. He said that he had never made a success of anything; had managed to eke out a bare existence, but felt he lacked the force, or something, that would enable him to be successful; that many good opportunities had opened for him but he had failed to grasp them properly or had been afraid to venture; that his continual poor luck had made him timid, ambitionless and melancholic; that his health was poor as a consequence of the constant worry his failures had brought to him, etc.

So this man thought and so he was—

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but he is succeeding now. I wrote to him to come to me personally for treatment. He came, and inside of one month this man's mind was filled with strong, determined, forceful, confident, aggressive thoughts, and his health improved from the first. He left me believing he could make a success of anything to which he applied himself, and, as I said before, he has succeeded beyond his highest expectations. I made him change his habit of thinking by the intelligent use of auto-suggestion.

"As a man thinketh in his heart, so is he."

To suit our present purpose this quotation might read:

"A man is what his auto-suggestions make him." And I should like to add: "Change a man's auto-suggestions and you change the man."

When this patient came to me I explained the meaning of the term auto-suggestion and how by voluntary auto-suggestion the involuntary mind can be influenced to habitually think the thoughts a person desires it to think. Then I taught him how to build up his health by proper thinking and the judicious use of the life essentials. See

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Chapter II. In a few days his health improved greatly, and I made use of the improvement in health as a basis for his auto-suggestions.

The auto-suggestions employed, with slight variations, will be found in the preceding chapter.

* * *

My patient repeated to himself auto-suggestions similar to these, hundreds of times every day, till his mind was filled with them and his actions were governed accordingly. In fact, he told himself these stories so often that in the end he believed them to be true; and his actions and subsequent success proved that they were true.

Now this is not an exceptional case. I have seen the same results follow in scores of cases under the same line of auto-suggestive treatment. Examine the auto-suggestions and you will see they are all strong, encouraging assertions. Some reader may say the suggestions outlined are too boastful—but permit me to say to any objecting reader who may not have made a success in life,

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that perhaps a little of this kind of boasting on the side—aye, even to your intimates—will not injure your prospects in the least, and it may enable you to amount to something in the end. Assumption is half the battle of life, “Stick to it” and “Get there,” the other half; and if a timid nonentity will use these auto-suggestions with the assumption that they are true and stick to them faithfully, he will “get there” in spite of his old self or anyone else, I care not in what walk or station in life he may find himself.

It is very becoming in a man who has made a success in life to be modest about his success, but self-depreciation never made a success of anyone. Point to any successful man in the country and you will be pointing to a man who made a success because he had determination and believed in himself and his powers.

But it is not sufficient for a man to make the auto-suggestions for success and then wait for success to come to him. No! He must go over the auto-suggestions till they are in his mind all the time. He must think of the meaning of the auto-suggestions as he repeats

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them till he can feel their influence and then he must go out and "hustle." He must do the best he can at everything he finds to do, backed up by the thought that he is in line for promotion in some way or other, or that his present work is merely a stepping-stone to his ultimate success. A man who "knows" that he is bound to be a success is always on the alert to grasp opportunities, whereas the opportunities invariably pass unnoticed by the ambitionless man who has resigned himself to the buffetings of fate, believing that success has nothing in common with him.

I have had the pleasure of reading Prentice Mulford's "The Drawing Powers of the Mind." I am afraid poor Prentice put the cart before the horse in selecting the title for his booklet and in the theories advanced in it, for the mind never drew anything. Your attention riveted upon an object will take you to it or will so influence your unconscious thoughts and unconscious actions that although it appears to be drawn to you, you have actually gone after it.

You may dislike a person, but for reasons politic you determine not to show

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your dislike. You may even go out of your way in an endeavor to make yourself agreeable to the object of your dislike; still in some way or other a coldness will spring up between you, and the dislike becomes common and may end in an open rupture without either person being able to explain how the dislike was uncovered. The explanation is simple. Thought takes form in action, and the dislike will so influence your actions that you will betray yourself by a look or a nudge or some other unconscious slight. The action may be wholly involuntary or unconscious on your part, and it may be just as unconsciously noticed on the part of the other person; but his involuntary mind takes cognizance of the action, the seed of discord is sown in his mind also, and the damage is done.

Similarly you may cherish a strong desire to go somewhere, to do something or to possess something. You may not deem your desire reasonable nor within the realm of possibility at the time, but **your actions, conversations and decisions** will be influenced by this desire in various ways. Although it may take years for you to satisfy your desire, still that

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desire is usually gratified by the opening up of ways and means, and this opening up, although it may appear accidental, is, nine times out of ten, the direct result of actions unconsciously performed through the promptings of your desire.

Consequently, in assuming that you are bound to be a success, that you are strong, determined, fearless; that you ARE a success, etc., your thoughts influence your actions, which in turn pave the way to success, and sooner or later you find yourself surprisingly confronted with your own brilliant achievements.

I shall conclude this chapter by quoting one of Dorothy Dix's fables in slang which appeared recently in the Chicago "Examiner." While it may not be couched in language that would be chosen by a college professor, still it is undoubtedly very clever, very true, and decidedly apropos. It is Dorothy's way of giving an illustration of the results that can be brought about by the use of auto-suggestion. The title, "Successful Auto-Suggestions for Success," would fit it well, but she—well, I'll let her tell it herself:

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FABLE OF THE MODEST OCAPI

By DOROTHY DIX.

(Copyright, 1903, by W. R. Hearst.)

Once upon a Time there was a Poor but Honest Ocapì who found it necessary to Cinch some Job whereby he might earn his Beer and Pretzels.

Now, the Ocapì was an Industrious and Intelligent young Creature, but unfortunately he was possessed of the Vice of Modesty, and instead of putting up a Chesty Front and giving himself the Glad Hand he went about Bearing his own Stock.

"It is True," he would say to those to whom he applied for Work, "that I do not understand your Graft, nor can I recommend myself very highly, for I am not one of the Nifty Boys who are always Johnny-on-the-Spot. Neither am I one of the Cute ones who can pick them right going and coming, but I am a Cheap Skate who would be willing to work for his board and clothes and, in time, with Patience and Forbearance, I might catch on."

"Nixerina, not us," replied the Bulls he was trying to hold up, "for we are not running a kindergarten, and when

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we invest our stuff in an Employe we do not buy Dead Ones."

It chanced that the Ocapí was also in love, and here, too, his Modesty queered the game, for, approaching his Divinity, he thus addressed her:

"Beauteous One, be Mine," he cried. "Alas! I know that I am not Worthy of you, for I have not lived a Life that has caused me to be Held up as an Example to youth to follow, nor have I been able to acquire enough of the Needful to keep me off the Cinder Path, while, as you see, Nature framed me up in a way that makes me a bum looker. Still my Heart is in the Right Place and it is yours for Keeps."

"Forget it!" cried the little Tigress, giving him the Ice, "for when I start out to look for a husband I am not going to take a Left-Over Remnant off the Job Lot Counter."

At these words the Ocapí was very sad, and sitting down by the roadside he began to bemoan his Cruel Fate with many Weeps. This attracted the attention of a Compassionate Owl who happened to pass that way and who stopped and inquired the cause of the Ocapí's Sorrow.

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"Woe is me!" cried the Ocapi, "for I perceive that Fate has given me the Double Cross, and it's me to take a cute little dose of Rough on Rats and drill away from a World where Modest Merit is not Appreciated."

"What is your Trouble?" inquired the Owl.

"No one will back me for the Race of Life," replied the Ocapi, although I entered myself as a Hundred-to-One-Shot, and when I humbly kow-towed at the Tigress' feet all that I got was a Kick in the Neck."

"This is not the first time," quoth the Owl with great sagacity, "that I have been called upon to Observe that Modesty is generally a Frost, and that if we want anybody to Blow our Horns we must do it ourselves. Your mistake has been in touting yourself as a Selling Plater instead of a Hot Favorite. Copper that. Go back and spraddle the news around that you are a four-ply baby and a winner, and that everything that goes down on you is educated money."

Thus adjured the Ocapi rigged himself up in chappy clothes and butted into a Business office with his Panama

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on the side of his head and four yards of watch chain across his Breast:

"Say, you!" he said, addressing the Proprietor, "why don't you wake up and get a move on. Whenever you want somebody to teach you how to tear things off and make your rivals look like thirty cents I'm the Goods, but I'm a high-priced Prima Donna and there's no use in shaking the Long Green at me unless you are ready to put up for an Expert."

"Ha!" cried the Proprietor, "this is the genuine thing and we will make haste to engage his services before some one steals him away from us, for we opine that he would not have the Nerve to ask so much unless he knew his Real Value."

Thereupon they engaged the Ocapì at a large and juicy salary, and as he was in reality a clever and worthy creature he soon made Good. Seeing that he had bluffed out on one hand, the Ocapì encored the performance and again approached the Tigress and renewed his suit, but instead of groveling at her Tootsy-Wootsies he Looked down upon her from a Pedestal.

"I feel," he said, "that it is the Sa-

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cred Duty of a Strong and Noble Masculine Creature to Marry and protect some Female, and while of course I do not expect any mere Female Creature to be able to really Appreciate me or come up to my Ideal, I apprehend that you will come as near filling the Bill as anyone, so I have decided to confer the Honor upon you of Lockstepping to the altar with me."

"How Good and Kind you are," cried the Tigress, "and how Grateful I am to have Won the Affection of such a Superior Being."

"This," said the Ocapí to himself, "is where I cut out Modesty forever, for I perceive that the World takes us at our Own Valuation, and that it is up to us to always mark the Price Tag up High."

Moral: This Fable teaches us that we should always Speak Well of Ourselves, or Nobody Else Will.

CHAPTER XI

Auto-Suggestion and Breathing Exercises

WOULD it not seem ridiculous if we found it necessary to instruct our horses or dogs how to breathe? These animals live almost altogether out of doors, take plenty of exercise, and in consequence breathe as Nature intended them to breathe.

But man, poor man, will live and work in stuffy offices and homes, without exercise, till he runs down physically through lack of fresh air—actually starving for air; and yet, when he realizes that he must take more fresh air into his lungs in order to regain his health, he may wait weeks or months before making a start in order that he may be certain to begin with some system of breathing that is recognized as being correct.

BREATHING EXERCISES

I have received hundreds of letters asking me what system of breathing I advise my patients to take, and from these I have selected the following typical letter:

"I read, with a great deal of interest and profit, your article, "How to Keep Healthy in Winter," which appeared in a recent number of SUGGESTION. Now I know a person should drink about two quarts of water per day and should eat a fair amount of wholesome food. These are two of the "life essentials," but the third essential, air, has to be obtained by exercises in breathing. I have paid attention to my liquids and food, but am waiting for some instructions in the proper method of breathing. There are so many systems of breathing advocated that I have never known which to choose, and I turn to you for advice.

"There must be a right way and a wrong way to breathe, and before taking up regular breathing exercises, I want to know the best method to pursue.

"I might add that I have been a chronic sufferer for years, but since reading SUGGESTION I have been looking after the 'life essentials,' and have improved wonderfully since eating and drinking properly, but I have hesitated to take breathing exercises until, as I said before, I knew the proper method to use."

This letter is on a par with another I received from a man who said he was saving up to buy a water-distilling apparatus before he would increase his liquids to the allotted two quarts per diem. Both these men remind me of the man who was burned to death because he hesitated

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too long for fear he would take cold if he left his burning house in his night-gown.

If you discover today that you have been drinking only a quart of fluids a day, when you require two quarts, don't wait to get a distilling apparatus, but start in at once to increase your fluids. Drink boiled water if it is handy, and if there is no boiled water at hand and your supply of drinking water is considered bad, drink the best bad water you can get; but drink the water first and send for your still afterward. You will make more trouble in your physical system by denying yourself water because it is said to be bad, than by drinking all your system requires, even if the water be bad.

And so it is with breathing. If you find you have not been getting sufficient air into your lungs, get out doors and breathe air. Or if you are shut up in an office in which the air is not good, get fresh air into the room if you can; and if you cannot improve the air, then breathe in more of the bad air and take steps afterward to change the system of ventilation; and when you get out of doors endeavor to make up for the bad

BREATHING EXERCISES

air you were forced to breathe while indoors—breathe; breathe deeply anyhow, in any way you know, and hunt up your systems of breathing later if you are determined to have a system for taking every breath.

SYSTEMS OF BREATHING

I am not ridiculing the various systems of breathing that are taught. I believe thoroughly in them all, no matter how different they may be, and I believe one system is as good as another—any system will do if the exercises are taken faithfully with a definite purpose in mind. All these systems of breathing perform a double purpose. First, the person practicing them faithfully certainly gets more air into his lungs than if he took no exercises at all. Second, every time a breathing exercise is taken, it is taken for a purpose, and the purpose kept in mind tends to materialize, for thought takes form in action. In other words, consciously or unconsciously, the auto-suggestions which invariably accompany the exercises assist in bringing about the desired results.

A person who is strong and healthy usually breathes deeply and gets all the air he requires without conscious effort.

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He needs no system of breathing. But a person who is run down physically seldom breathes deeply, for the impulses to the organs of respiration become feeble in proportion to the decline in health. Consequently, if a person's health is below par, it is important that his attention be called to the necessity for helping himself to as much air as he should take if in perfect health.

It is not necessary that a patient of this kind shall breathe according to any particular system. All he need do is to breathe until he is conscious of having taken more air into his lungs than usual, and the beneficial effects will follow if he breathes deeply for a few minutes eight or ten times a day. But merely telling a man he must breathe more air is not sufficient to secure the desired results in the average person. He may think of it now and again, for a day or two, and then forget to make further efforts to breathe deeply, and here is where the value of employing some system of breathing comes in, for the mere act of breathing in an unusual manner, as required by the exercises, calls to mind the necessity for deep breathing, many times during the day, and the

BREATHING EXERCISES

exercises taken accordingly require an effort of the will in their accomplishment, and in this way strengthen the auto-suggestions.

The best and proper way to breathe is "abdominal breathing." Men, as a rule, especially in health, breathe from the abdomen, but women, from wearing corsets and hanging heavy clothing around their waists, breathe, usually, from the chest.

Here is the way to breathe from the abdomen:

Take a full, long, deep breath, so deep that not only is the chest raised, but you are also conscious that the abdomen has been distended. Now hold the chest up and keep it distended and let the breath out gradually by drawing the abdomen in and up. When the air is forced out of the lungs by contracting the abdomen and drawing it up, take in another breath till the abdomen is again distended, and continue breathing this way, all the time holding the chest up so that there is very little motion in it.

ADVANTAGES OF ABDOMINAL BREATHING

Abdominal breathing has a double effect. It enables one to fill his lungs to

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their greatest capacity, and the movement of the abdomen acts as a massage to the intestines and stomach. I have seen constipation of twenty years' standing overcome in a few days by abdominal breathing. The patient was in good health otherwise, looked after the life essentials well, but breathed entirely from the chest, not a movement of the abdomen being discernible. The change to abdominal breathing worked like a charm.

Abdominal breathing is the one breathing exercise I require all patients to use. They may practice other exercises recommended by others if they desire, or can make up exercises for themselves, but I keep them practicing the abdominal breathing until it has become a habit. It can be practiced either sitting or standing, or lying down, but should be practiced consciously for several minutes at a time, eight or ten times a day, until it has become a habit.

A good way to practice this method of breathing is while walking.

Hold yourself erect, fill the lungs, then let out the breath while taking five or six steps and take it in during the next five or six steps. Brisk walking

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increases the value of this exercise, and the steps with each inhalation or each exhalation can be increased to seven or eight. Endeavor to breathe through the nostrils while taking this exercise.

A person whose health is below par should pay careful attention to the life essentials; and in helping himself to air he is endeavoring to accomplish a purpose: He uses auto-suggestion with every breath taken through design, and many of the remarkable results that have followed the practice of some system of breathing and exercising have been due to auto-suggestion rather than to the special system employed. This being the case, I would recommend everyone who practices deep breathing to formulate his auto-suggestions and go over them in his mind every time he goes through the exercises, for in this way he can heighten their effect.

So much can be accomplished through the intelligent use of auto-suggestion, not only in improving the physical health, but in bringing about desirable mental conditions and influencing our daily lives, that it is a good plan to study the auto-suggestions that will benefit us, and employ them faithfully. But it

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is difficult sometimes to remember to use the auto-suggestions regularly. For this reason it is always desirable to have some practical thing to enable us to recall them, and breathing exercises will **do this admirably**. In fact, in my practice, I frequently prescribe deep breathing exercises, even for patients who do not require them, for I know that every time the exercises are practiced the auto-suggestions I desire my patient to repeat are recalled to his mind. In this way I have seen severe mental troubles overcome.

BREATHING AND AUTO-SUGGESTION

Not long ago I saw an advertisement which said that worry and fear could be overcome in a short time. The purchaser was given directions for abdominal breathing and told to practice it often. Many wonderful results followed the practice of this secret, but the results were produced not so much by the breathing as by the auto-suggestions which necessarily accompanied the exercise.

I would say, therefore, to anyone who may be practicing breathing exercises, or to anyone who expects to start deep

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breathing, "Go ahead with your exercises, breathe in any way that will enable you to get plenty of air into your lungs, giving the preference to abdominal breathing, but take the exercises frequently, every day; and remember to employ auto-suggestions while you exercise, for you would not be taking the exercises unless you expected to accomplish something through them, and the mind is such an important factor in bringing about the results you desire, that you should direct your thoughts systematically and intelligently."

For instance, if you are breathing to improve your general health, use auto-suggestions like the following:

* * *

This air is one of the life essentials. I am now breathing deeply and it feels so good to get this fresh air into my lungs. I know I shall feel better for it.

* * *

This fresh air will have a beneficial effect on my whole system. It will make me sleep soundly, help me to digest my food and improve the quality of my blood; and the massage resulting from the abdominal breathing will make

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my bowels move regularly every morning.

* * *

This deep breathing is stimulating me mentally and physically. I feel stronger already. My mind seems clearer. I feel bright and happy and cheerful. I know I shall be made perfectly well again.

* * *

Every deep breath stimulates the heart's action and in this way assures better nutrition to every cell in the body.

* * *

I enjoy these breathing exercises and will remember to take them frequently.

* * *

Note.—Go over these or similar auto-suggestions earnestly, not automatically, and vary them to suit the individual requirements, remembering that thought takes form in action.

CHAPTER XII

Auto-Suggestion; Its Influence on Health in the Winter

IF IT were not for the great increase in sickness during the winter months, thousands of physicians now practicing in the United States would be forced to seek ways of making a living other than prescribing or dispensing medicines for the suffering sick. A large percentage of the medical profession is comparatively idle during the summer months; but by collecting his fees from patients who have run up accounts with him during the winter months, the physician is able to tide over the slack season.

Now, the cause for this phenomenon is not difficult to find, for it can be traced very directly, first, to the great

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difference between the methods of partaking of the life essentials in winter and in summer; and, second, to the depressed mental attitude so many people allow themselves to fall into at the approach of winter, and their fearful anticipation of the dangers they think it necessarily brings.

The fact is, that health is quite as easily maintained, generally speaking, in winter as in any other season, if one only observes the necessary conditions.

As already implied, these conditions—and they are all very simple—are both physical—that is to say, material—and mental. I shall speak first of the material conditions, or agencies, then of the right mental attitude and how it may be strengthened by auto-suggestion.

Many will say that the clothing worn is an essential consideration, but I do not intend to enter here into a discussion of the clothing question. It has been discussed over and over again by persons looked upon as eminent authorities—no two of whom can agree. Still the fact remains that there are healthy people who wear flannel underclothing

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and healthy people who wear cotton underclothing; healthy people who wear heavy clothing and healthy people who wear light clothing; and one man I know wears neither underclothing nor an overcoat during the winter. Still I have met this man on the street in a northern state when the thermometer was registering 32 degrees below zero, and he boasts that he has never been sick for a day in his life.

I know men who wear heavy clothing in the winter who are always sick; men who wear light clothing who are sick. In fact, you will find sick men in flannel underclothing, sick men in cotton underclothing, and sick men who wear no underclothing at all. Consequently, it stands to reason that health cannot depend greatly on the clothing worn, and no set of rules can apply to all. If a man has good health when winter sets in and looks after the life essentials properly, he can accustom himself to wear any kind of clothing and maintain his health during the winter months, whether his clothing be red, white, blue or black, light or heavy, cotton or flannel.

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BATHING

How to bathe during the winter is another subject on which there is an endless variety of opinions, but there are healthy men who bathe every morning in cold water, healthy men who bathe daily in warm or tepid water, healthy men who bathe in cold or hot water once or twice a week, or perhaps only once or twice a month; and there are healthy men who never bathe during the whole winter. Again, we can find sick men who bathe daily, or weekly, or monthly, and sick men who never bathe during the winter. So that health cannot depend entirely upon the style of bath one takes nor upon how often the bath is taken. Bathing in the winter, like the clothes one wears, can be regulated by the healthy man—to suit his inclinations, his convenience and his views on bathing for health or cleanliness—without impairing his health, if he partakes properly of the life essentials day in and day out. Personally, I favor frequent bathing; not that I believe it has the great influence over health that many would have us believe, but on account of a belief in cleanliness

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and a desire for it, for pure cleanliness' sake. This desire, however, is probably the result of early training; for many a man who has not received that training may have just as good health as I claim to have, and never bathe once during the winter. Again, it is largely a matter of what one becomes accustomed to.

On the Motzorongo plantation in Mexico one "gang" of peons was ordered to chop down the trees along the Motzorongo river, but they would not agree to carry out the work if it was necessary for them to so much as put their feet in the water. I was surprised at this, for a few days before I had seen another "gang" of peons sawing a felled tree into sections while standing in water up to their waists. In fact, I secured a photograph of the group which showed that the cross-cut saws with which they were working were actually submerged. On making inquiry, I found that these two gangs of workmen belonged to two different tribes of Indians. One gang came from a section of the country where there was an abundance of water, and all were expert swimmers and enjoyed the daily bath.

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The other gang came from a section of the country where water is very scarce and seldom used except for drinking purposes, their women having to walk long distances to do the family washing. These Indians, I discovered, never voluntarily wash their bodies the whole year round and the only bath they ever get is from the soaking they receive occasionally while working in the rain. And yet every man in both these gangs appears to have excellent health and all certainly look strong and robust. But they all get plenty of fresh air, drink freely of water and eat plenty of their native foods and fruits. In other words, they all partake freely of the life essentials.

It is possible to have health in winter, in any kind of clothing, with any kind of bathing or in any style of house, whether well heated or very cold, for healthy persons are found living under all these extremes and conditions. But let a person living under any of these conditions neglect the life essentials for awhile, and a decline in his health will follow at once; and if the neglect be continued he is open to the inroads of

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any disease with which he may come into contact.

NEGLECTED LIFE ESSENTIALS

The two life essentials generally neglected in the winter season are air and water. During the summer season the average man spends more hours in the open air. He may be shut up in a poorly ventilated office during business hours, but he walks to business or rides on an open street car in the morning. His lunch hour is generally spent in the open air. He walks or rides home at 6 p. m., and his evenings till 10 p. m. are generally spent out of doors. Even his office is better ventilated in the summer, for all windows are thrown open. There are half holidays and whole holidays and Sundays, all of which are spent in the open air in the summer; while children live almost entirely in the open air during the warm weather.

But during the winter months a man usually rides in closed, crowded street cars, in which the air is very poor, and he generally spends his whole day in a close, stuffy atmosphere in an office in which the windows are seldom opened. He hurries home in a crowded car to

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spend his evening indoors. The children, also, seldom get as much fresh air in winter as in summer.

This failure to get sufficient fresh air during the winter is in itself an important factor in the development and spreading of disease. Then, again, the average person drinks less water during the winter. In summer a healthy man perspires freely and exercises more. There are soda-water fountains on every corner in our cities. Everything tends to produce and suggest thirst during the summer months, and men, women and children drink more freely than in winter.

Consequently in summer, as a rule, people breathe plenty of fresh air and drink plenty of liquids, and when a person breathes properly and drinks properly his elimination is good, all the secretions of his body are plentifully supplied, and he will digest and assimilate his food properly unless he eats an abnormal quantity. Even persons who habitually eat too much feel better during the warm weather, as the fresh air and water they get enable them to digest, assimilate and eliminate better.

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Of course there are many who become sick during the summer months from drinking too much cold liquid; for drinking, like anything else, can be overdone, whether the liquids drunk be hot or cold. But, as I have already said, the average amount of sickness during the winter months is greatly in excess of the average amount of sickness in summer, and the difference is directly attributable to other causes I have pointed out.

Mark the great increase in sickness during the holiday season. It is three months since the really warm weather, and unconsciously the amount of water drunk daily in summer has been reduced. In consequence, the secretions of the body have grown markedly less; and digestion, assimilation and elimination are not so good. Then comes Christmas, the holiday week and New Year's, with all the good things on the table—everything gotten up to tempt the palate. And how we tuck in and eat as if we never tasted food before—men, women and children, particularly the children (and especially the grown-ups). At that time the stomach is overloaded

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day after day, the diminished quantity of gastric juice is unable to perform such heroic work, the other digestive organs are as badly off, and in short, the organs of digestion and assimilation balk in their work; but not before the whole circulation is overloaded with the excess of waste products that the over-worked organs of elimination have failed to carry away. The result is inevitable; the percentage of sick persons and the percentage of deaths go up with leaps and bounds, and our physicians "get busy."

WHY LIQUIDS ARE NEEDED

In order to have good health during the winter it is necessary to breathe as much fresh air and drink as much liquid daily as during the summer months. Of course many drink too much during the summer, but the average quantity required by the average adult is two quarts—about eight to ten glassfuls every twenty-four hours—and children should drink in proportion to their size and age; a simple rule for children is to drink one glassful of liquid for every ten pounds they weigh until they tip the scales at seventy pounds; and half a

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glass for every fifteen pounds in excess of this weight.

It is difficult to make the average man believe he requires as much water in winter as in summer for he will tell you that since he perspires freely in summer he has to drink more to make up for the liquids lost through the skin, while in winter his skin is comparatively inactive. He forgets that in warm weather his skin is doing nearly all the work of elimination that his kidneys have to do in the winter.

I shall say but little about the food to be taken during the winter. Bread, butter, beefsteak, potatoes, eggs and milk contain all the food essentials required to make strength and sustain health. To these can be added other meats, vegetables, fruits, cereals, etc.; but everything should be properly prepared, taken in moderation and thoroughly masticated.

To people who would keep their health in winter I would say, bathe yourselves and clothe yourselves as suits best your convenience and comfort, keeping an eye to cleanliness for the sake of cleanliness. Eat moderately

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three times a day of good, wholesome, well-cooked foods. Breathe plenty of fresh air and drink two quarts of liquids per day. The two quarts, by the way, may be made up of tea, coffee, milk or water. Avoid drinking too much tea or coffee—a little of either or both will not hurt you, if you are in good health, but keep up the daily average by drinking milk or water, or hot milk or hot water, or hot water and hot milk. There is nothing nicer or better, however, than a glass of pure cool water—not iced water.

Many persons look forward to the approach of winter with dread and fear of sickness. They expect a return of “my usual winter cold,” “my usual sore throat,” “my old neuralgia,” “my rheumatism,” or an attack of La Grippe, and for their children they see nothing ahead but scarlet fever, diphtheria, sore throats, etc. Now these fears in themselves are sufficient to produce their “usual” complaints, owing to the way such misguided people wrap themselves up and stay in the house, in an effort to stave off the complaints; and in so doing the life essentials are neglected.

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And such "care" is taken of the poor children that they, also, are denied the life essentials.

CAUSE OF DISEASE

One would think that sore throats, neuralgia, colds, etc., were things that lurked in dark places in the summer and blossomed forth in the winter like a plant in springtime; whereas they are troubles which develop within the human being himself when he shuts himself up during the winter and neglects the life essentials.

Keep a healthy child shut up for several days in a warm room in winter and he becomes fretful and peevish, if not actually sick; he loses his appetite and will seldom ask for a drink of water. But send him out into the cold fresh air to romp, even with the thermometer below zero, and he will return with cheeks aglow, a voracious appetite and nearly always thirsty, his romp in the fresh air having created an appetite for the life essentials.

Now, what is true of children is true, also, of grown people, and if they would walk more or romp more in the cold air of winter, there would be a natural de-

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sire created for the life essentials in proper proportions. And if healthy persons require the life essentials to keep them well, what chance is there for a sickly person to get well unless he gets the life essentials like a healthy person? He may not be able to romp very much at first, but he must have his full share of oxygen and liquids.

But the foolish fears of winter and its rigors do still more harm, for they tend to put the whole organism, mind and body, into a cowering, shrinking, weakened state, and so invite the very things one would avoid. The mind plays such an important part in health and sickness that one's mental equipment and fortifications must be properly looked after, if he would resist disease. Meet the very thought of winter—ice, snow, swirling wind, coal-bill and everything—with the strongest assertions of your ability not only to survive it all, but to enjoy it all; and proceed positively and independently to carry out your assertions. Use some such auto-suggestions as the following, going over them many times a day until they are "second-nature" to you, and live up

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to them fearlessly. Let them become habits of thought:

WINTER AUTO-SUGGESTIONS

“Winter is now here and I see healthy people around me every day. Health is mine by birthright, and by living like a healthy person I am bound to be healthy.”

* * *

“The healthy man helps himself freely to fresh air every day, so, hereafter, I shall ventilate my bedroom and keep fresh air in all the living rooms in my house. I shall spend as much time as possible in the open air every day, no matter how cold the weather, and I shall breathe the fresh air deeply into my lungs till it seems to stimulate me all over. I shall know each night as I go to bed that I have helped myself to all the fresh air I require.”

* * *

“I am taking the full amount of liquids required by the healthy man during the winter—two quarts every day. I know this liquid is sustaining all my secretions and enabling me to eliminate the waste materials from my body. It is making me enjoy my food and en-

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abling me to digest it thoroughly. It is keeping my kidneys, skin and bowels active. It is bound to keep me in good health."

* * *

"The fresh air I am getting now, and the liquids I am drinking, stimulate my appetite. I enjoy every meal. I am eating heartily, and I thoroughly masticate every mouthful of food before swallowing it. I can feel that the food I eat is making good, red, rich blood. It is giving me warmth, strength, courage and health."

* * *

"I know that by looking after these three life essentials faithfully I am bound to have perfect health, and that health insures me against disease."

* * *

"I am a healthy man. I am fearless. I go fearlessly into all kinds of weather, knowing that health protects me against everything."

* * *

"I am happy, cheerful, confident in my health thoughts. I enjoy the winter and shall enjoy the summer all the

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more for having passed through the bracing winter months."

* * *

"I know the rules for health. I am following them faithfully. I have health; I am healthy and strong."





CHAPTER XIII

Auto-Suggestion; The Diagnosis and Treatment of a Typical Case of Chronic Physical Suffering

IN ORDER that every reader may thoroughly understand the important point I brought out in Chapter II., viz.: that the majority of physical troubles from which people suffer are due to faulty circulation, I will give the history and diagnosis of an actual case that attended one of my clinics and outline the advice given to him.

Faulty circulation is always due to failure to partake properly of life essentials, whether they be neglected from ignorance or on account of the intervention of certain states of mind which interfere with the normal appetite for the life essentials.

Although the patient whose case I cite merely failed to partake freely of

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the life essentials, he suffered from a great variety of symptoms. In running over the list of his symptoms they appear at first glance to be entirely distinct and independent troubles; but a little closer examination will show that all physical symptoms are invariably interdependent and spring in sequence from a common cause—faulty circulation. This being the case, it is evident that no matter from what physical trouble a man suffers he cannot go wrong in employing auto-suggestions that will pave the way for the life essentials, and when proper attention is given to the life essentials and the circulation improves, the symptoms in turn disappear in a sequence.

The man, whose case I report herewith, was completely relieved of all his symptoms in a few weeks and gained fourteen pounds in weight. This result was brought about solely by his following the instruction given regarding the life essentials and persistently employing the auto-suggestions advised.

There are thousands of chronic sufferers who require nothing more to regain their health than the simple advice given in this chapter, provided, of

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course, it be followed out faithfully. Try it.

Here is the history and diagnosis of the case and the advice given, reprinted from Lesson XI. of my larger work on suggestive therapeutics:

In order that the student may be familiar with the system we use in arriving at an accurate diagnosis of cases treated at the Chicago School of Psychology, I select a case in point, giving the detailed methods employed in an exhaustive manner. This will be a sufficient guide in similar cases. We have taken hundreds such, and cured them without the use of a single drop of medicine. It is always possible to foretell the result which will be obtained in these cases, provided the patient follows out his part of the treatment.

SUFFERED THIRTY-FIVE YEARS

The patient, M. C., male, unmarried, age 57, weight 156 pounds, presented himself at the clinic one morning, and when asked of what he was complaining, said: "I have been suffering for thirty-five years from constipation. I have tried everything I could think of which seemed likely to benefit me. I have consulted a dozen physicians and taken

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their medicines, which always left me in a worse condition, although they moved my bowels while taking them. I haven't had one normal movement of the bowels in thirty-five years. For the past two years I have taken nothing internally, relying on enemas. I believe if my constipation could be cured I should feel better all over. The doctors have always said that the constipation was the cause of my poor health. I came here because you cured a friend of mine, but my trouble is of such long standing that I don't believe anything will ever cure me."

At this juncture I asked the patient to leave the room and addressed my class as follows: "You have all heard what this man has said, and I wish to point out a few things to you. This man believes all his trouble is caused by constipation. Now constipation is not a cause of anything but hemorrhoids which follow the unnatural straining at stool which it requires. It is a symptom, generally, of imperfect elimination, but sometimes of a contracted sphincter muscle or some other mechanical obstruction. However, a glance at the sallow complexion of this patient shows

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that, in his case at least, it is likely due to imperfect elimination caused by imperfect nutrition. When nutrition is perfect every organ is well nourished and performs its functions properly. I venture to say that very few, if any, of the organs in this patient's body are working perfectly. I think we shall find that he neither digests nor assimilates his food properly. If this be the case we should find other troubles in his body resulting from imperfect nutrition.

"A tree is much like a human being. Give it plenty of fresh air, water and a rich soil, and it will flourish. In the same degree in which it is deprived of these does it wilt, and the first part of the tree to wilt when the nutrition becomes imperfect is the top. This is owing to the force of gravity; the blood of the tree, the sap, having to overcome this force of nature when nourishing the highest leaves. The blood of man is also affected by this same force, and the moment a man's circulation begins to run down, owing to stunted nutrition, we find that the first symptoms of trouble appear in the head. We should study these symptoms and be in a position to

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recognize them at once, for some of them precede such troubles as constipation and dyspepsia.

EFFECT OF IMPERFECT NUTRITION ON THE BRAIN

The brain failing to receive its accustomed amount of blood, such troubles as impaired memory, inability to concentrate the attention, sleeplessness, nervousness, irritableness, the blues and slight headaches develop; and the impulses sent all over the body becoming feebler, the various organs do not perform their functions as satisfactorily as usual. The impulses to the stomach and bowels becoming weaker and weaker, dyspepsia or constipation, or both, soon follow. As soon as these, the main organs of nutrition, are out of order, nutrition fails rapidly and more "head symptoms" develop. Every impulse to the muscular system leaves the brain, and the strength of these impulses depends upon the nutrition to the brain centers controlling the various groups. As the nutrition of these centers declines, the whole muscular system, including the muscles of the bowels, becomes weaker and the patient complains that he exhausts easily. The impulses

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for elimination becoming weaker, waste products remain in the circulation, and any of the evils, which naturally follow this state of affairs, such as rheumatism, sick headache, biliousness, etc., are likely to develop. The centers of the special senses feeling the lessening of the vital fluid, such troubles as impaired vision, impaired hearing, loss of appetite (sense of taste), and inability to detect odors quickly, soon follow. The sense of touch becomes more acute, and it is for this reason that one in poor health becomes hypersensitive. Lowered circulation in the mucous membrane of the throat and nose is often the cause of nasal catarrh appearing on the scene as an early symptom. This man believes his whole trouble is caused by constipation, but when we have taken a full list of his symptoms, many of you will think differently. I shall now recall the patient."

SYMPTOMS

Briefly, the following is the list of symptoms he gave, and I copy them from the record book: Memory, concentration, sight, hearing, strength, digestion, appetite, all impaired. Nasal catarrh,

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insomnia, hemorrhoids, constipation, biliousness, rapid pulse, vertigo, cold hands and feet, neuralgia, dry skin, rheumatism, inability to think quickly, all present. Amount of urine voided very scanty and high colored. Eats very little food and drinks an average of $1\frac{1}{2}$ pints in twenty-four hours. Had operation for hemorrhoids some years before, but they returned (cause was not removed). Sleeps not more than two or three hours each night.

Having finished recording the history of the patient's case, I took a seat directly in front of him. He was in a half reclining position in the operating chair, and could see every expression of my face. Looking him squarely in the eyes, I addressed him earnestly as follows:

TALK WITH THE PATIENT

"Mr. C——, you came here hoping you might get well, and I am glad to be able to tell you that after considering carefully your present condition and the history of your case, we are confident that you can be made a sound man again. However, to bring about this result it will be necessary for you to follow carefully, for one month, the simple directions I shall give you. Now, I want you

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to promise that you will follow my orders faithfully for one month, and come regularly for treatment." Answer, "I promise." "Very well, I will not ask you to do anything very laborious. Mr. C——, you require more blood. To obtain this you must eat more food and drink more fluid than in the past. The healthy man requires five pints of fluids in the day to enable the various organs of his body to perform their work properly. You must be exact about this point. See that you drink at least ten ordinary glasses of fluid every day. Take not more than a good mouthful of fluid at one time, and take a dozen or more of them every hour. Every time you sip your fluids I wish you to remember the conditions we are endeavoring to bring about. Every time you do this you bring the force of auto-suggestion into operation, and this will assist in overcoming your troubles. A man can tell a story so often that finally he may believe it to be true. You must tell yourself about the changes which are to come about, so often, that they will actually occur. As often as possible repeat to yourself something like this:

"This water tastes good. It is intended

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to make me hungry, increase the amount of gastric juice, assist digestion and assimilation, increase the amount of bile, and cause my bowels to move at 7 o'clock every morning. It is to increase my nutrition, improve elimination, and make me feel better all over. I shall be happier, more cheerful, more energetic, and must sleep soundly each night at 10 o'clock.'

SUGGESTION

"Mr. C——, try to think over these things fifty to one hundred times a day. Think only of things as you wish them to occur. Avoid discussing your ill health with friends. In fact, say nothing about your physical condition until you can tell everyone around you that you are feeling better. For the present, cease taking medicines. If necessary to administer anything internally we can prescribe later. However, I am certain that you will not require one drop of medicine, and inside of a day or two your bowels will be moving freely.

"Now, Mr. C——, close your eyes and relax every muscle in your body; that's right (pause). You have relaxed nicely all over and I have your whole attention. Every word I utter now will sink deeply

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into your mind, and every suggestion of health I give to you will take form in action in your body. Listen, Mr. C——, you will be hungry, hungry, hungry for every meal; thirsty, thirsty, thirsty all the time. You will sip, sip, sip at your fluids all day long, and fifty to one hundred times a day you will think of the condition of health which must come to you. Your stomach will digest everything you eat. Your appetite will increase, and shortly you will be eating and drinking as much as the strongest man you know. When you are eating and drinking as much as a strong man, you will be generating as much strength as he does. In fact, you will become as strong as the strongest man you know. You will practice long, deep breathing. Get plenty of fresh air and practice deep breathing a number of times each day. Your bowels will move freely every morning at 7 o'clock—at seven o'clock do you hear?—at seven o'clock, every morning. Keep the appointment at that hour whether the inclination be present or not—at seven o'clock each morning. Then you will sleep, sleep, sleep at ten o'clock every night. Your whole system will undergo a change at once and you

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will sleep every night, commencing to-night, at ten o'clock, you will sleep—do you hear? Mark the hour—at ten o'clock to-night—at ten o'clock every night.”

STIMULATION OF THE BRAIN CENTERS

I kept up suggestions such as these for about five minutes, as well as others which applied to his condition, repeating them over and over. I then lowered his head for two or three minutes using manipulations around the head and neck. I let the patient understand that this was to stimulate the various brain centers by increasing the amount of blood in his head. Having kept his head down for two or three minutes, I raised it and once more went over the same suggestions given before. The patient was then allowed to rest in silence for a minute with directions to think over what had been said to him. He was then aroused and told to come regularly for treatment.

IMPROVEMENT THE FOLLOWING DAY

The following day he reported that his bowels had moved shortly after his treatment the day before, as well as that morning, and that he had a better appe-

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tite, but had not slept very well. The next day he reported that he had slept better, eaten better, felt stronger, and that the bowels had moved again.

The force of any suggestion depends largely upon the number of times it is repeated. The oftener a piece of poetry is repeated the more indelibly it becomes imprinted in the mind. It is so, also, with a therapeutic suggestion; the oftener it is repeated the more potent it becomes, even though the treatment may seem monotonous. For this reason this patient was given almost the same suggestions day after day during his whole treatment of six weeks. The suggestions evidently became fixed in his mind, for they certainly bore fruit. From day to day the patient gained steadily, one trouble after another disappearing as his nutrition improved. He seemed to follow every suggestion, for at the end of six weeks his weight had increased from 156 to 170 pounds; absolutely every complaint had disappeared, and the patient declared that he was in better health and spirits than he had ever enjoyed. As I said before, this was a typical case, and the treatment, though simple, was typical of the plan of treatment I adopt in these cases.



CHAPTER XIV

Auto-Suggestion the Basis of All Healing

IN the introduction to this book I said it was a demonstrable fact that all the phenomena of Christian Science, Magnetic Healing, Divine Science, Mental Science, Sacred Shrines, Absent Treatment, Success Circles, etc., are due to auto-suggestion; also that the majority of cures made under the direction of practitioners of the recognized schools of medicine can be directly traced to the same cause.

Cures of similar complaints have occurred under all these methods of treating disease, yet the thoughtful reader must realize that in a given disease there can be but one method of cure, no matter how many different systems of treatment may have claimed to cure that particular disease. All a system of treatment can do is to arouse the heal-

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ing powers within the patient himself, and, since this healing force is identical in every instance, it is evident that some force must be used in common by all these different systems, for cures of similar complaints have been made by all.

Although these systems of treatment may differ greatly in their theories and practice, there is one agent that is employed by all in common, and this agent cannot be eliminated, or withheld from any system of treatment. I refer, of course, to auto-suggestion.

The moment a patient begins to take a treatment of any nature or does the smallest thing for the purpose of producing a certain result, his auto-suggestion is brought into play, and, other things being equal, the system of treatment which arouses the strongest auto-suggestion in a given case is the system which is most likely to cure the patient.

I am aware that the advocates of the systems of treatment I have mentioned ridicule or deny that auto-suggestion plays any part in the cures they claim to make, but this merely shows their ignorance of the existence of the power and scope of auto-suggestion. The

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reader who has followed me through the theory and practice of auto-suggestion must realize that the practitioner of the healing art who understands what can be accomplished by auto-suggestion, and knows how to arouse his patient's auto-suggestions, is bound to get better results than a practitioner who is ignorant of the force and who trusts to luck for his system of treatment in some inscrutable way to heal his patient.

Recently I was asked the following curious but significant question by a correspondent:

"I know a man who claims to cure diseases and burns by blowing on the parts affected. He claims that any person born after the death of his father has the power to make similar cures. What do you think about it?"

I have heard of men who cured by snapping their fingers around their patients' bodies, and of the doctor who prescribed for his patients, made up their medicines and then took the medicines himself instead of giving them to his patients. Excellent results followed both these methods of treatment, and I have no doubt this latest method of healing will make hundreds, yes, thousands of cures, and command a large following of converts, especially if the blowing doctor's breath be strong.

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But in what way, pray, does the healing force aroused by the blowing differ from the healing force aroused by Christian Science, Magnetic Healing, Shrines, or any of the other systems I have mentioned? Since the world began thousands of "cures," some more absurd than others, have come into prominence, had their following, made their cures and then died out, only to be followed by others apparently more reasonable, but just as absurd in fact. Those which come in the guise of a religion secure the most adherents and are slowest to die out, but, as the education of the masses spreads in matters psychic, even the greatest of religious systems of treatment will go the same way as the "posthumous healer's" breath.

I cannot see that the cure of one case of rheumatism by a "posthumous healer's" breath differs from the cure made in another case by carrying a horse-chestnut in the pocket or wearing a brass finger ring. Nor can I see that it differs from a cure of rheumatism made by any other method or system, or theory of treatment. The healing force aroused by all must be identical in every case, and, since auto-suggestion is the one

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force or agent ever present in all systems of treatment, I feel safe in assuming that auto-suggestion is the healing force underlying all systems of treatment and that the cures are made by the arousing of the healing forces within the patient himself through his auto-suggestions.

If auto-suggestion in so many absurd disguises can work such marvels in healing the sick, strengthening the weak, bringing success to the unsuccessful by wearing Hindu charms, bringing hope to the hopeless, etc., who can say what cannot be accomplished by its undisguised, intelligent use?





CHAPTER XV

How Psychic Pictures are Made Realities by Auto-Suggestion

WHAT are your mental or psychic pictures like? Have you ever given a thought to the fact that you are continually influenced for good or for bad by your mental pictures? No? Then I would advise you hereafter to pay some attention to the mental pictures you conjure in your mind every day of your life, for they play an important part in your life and in your destiny, and can be made to play a still more important part and enable you to shape your destiny if you will learn to control them voluntarily.

Have you never seen a psychic picture of yourself playing a weak, impotent, fearful part, with everything going against you? And have you noticed when you have persisted in drawing up these fear-thought pictures that everything

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seemed to go wrong with you, that they depressed you and that the very fears of your mental pictures seemed to materialize?

Remember this:

THOUGHT TENDS TO TAKE FORM IN
ACTION, AND MENTAL PICTURES
TEND TO MATERIALIZE

I suppose this is only another way of saying "As a man thinketh in his heart, so is he." It is true also that our thoughts or mental pictures, besides influencing ourselves mentally and physically, actually affect the people around us, and at times apparently influence even inanimate objects; so subtly does the mind work in its endeavor to make our thoughts realities.

Of course I do not mean by this that the mind is actually projected from the body for the purpose of removing material obstacles, but so great is the power of the mind, when it is earnestly riveted on a desired goal, that our every voluntary or involuntary action is influenced by it and at times, in the concentration upon the goal, many acts are unconsciously performed, which, as I said, make it appear superficially as if the mind influences even material objects.

Frequently I am called upon to treat

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persons suffering from nothing but the effects of persistently holding wrong mental pictures. Some of these patients have held mental pictures of themselves in which they were afraid to meet people and could feel their own embarrassment as depicted in these mental pictures. The result of habitually holding a mental picture of this kind is self-consciousness.

UNDESIRABLE PSYCHIC IMAGES

Others have held pictures in which they have seen themselves on the road to insanity, and the insane asylum yawning for them at the end of the road. And although it is true that a man who is actually going insane never realizes his trouble, yet the victims of these mental pictures of insanity may eventually become insane if the mental pictures are persisted in; but the insanity in these cases arises from the poor physical condition into which the patient falls as the result of fear and worry. Fear and worry interfere with the normal desires for the life essentials—air, water and food—and their neglect causes general physical deterioration in which the brain shares.

Others, again, have held mental pic-

PSYCHIC PICTURES

tures of failure and poverty with the poorhouse well defined in the background. Psychic pictures of this kind produce fear, worry and unhappiness, and these lead to general physical deterioration; with the loss of health comes loss of ambition, leading to failure and not infrequently to the actual materializing of the mental picture.

Poor physical health, following the neglect of the life essentials, is the most frequent cause of injurious psychic impressions. But it is also true that thought forms of sickness and disease will induce poor physical health. Consequently, in banishing injurious or undesirable mental states, it is important in every instance to improve the general physical condition at the earliest possible moment, for with good health it is much easier to hold the mind on beneficial mental images than when the body and brain are suffering from physical deterioration.

It is impossible to hold a mental picture of health at the same moment with a picture of disease, or to hold a picture of confidence and fearlessness with a picture of self-consciousness and timidity, and, since it is a fact that mental

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pictures do materialize, it is not difficult to select the classes of mental pictures one should encourage his mind to hold.

The mental pictures of the average man drift into his mind unconsciously, and if they be injurious they may injure him greatly before he realizes the actual cause of his troubles and learns how to remove it. Every man should be taught how great an influence his mental pictures exert over his mental and physical welfare and his fortunes, and he should learn that it is possible for him to choose voluntarily his mental pictures.

CHOICE OF MENTAL IMAGES

The voluntary selecting of mental pictures is not an easy feat at first for a person whose mental images have been allowed to run riot or for one who endeavors to hold a mental picture directly opposed to a conception that has been held in his mind habitually. However, a little practice in holding voluntarily created mental imagery assists greatly, and if the practice be persisted in daily it will not take long to establish a fair degree of voluntary control over the subjective thought forms.

To the man in poor health I would suggest that he first give careful atten-

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tion to the life essentials and then hold mental pictures of health. He must call up a picture in which he sees himself in good health in every organ and every cell of his body. He should see himself strong and vigorous. The timid and self-conscious should see themselves playing the part of strong, determined, aggressive, confident, fearless men. The man with fears and worries should picture himself fearless, light-hearted and happy. The man who feels himself unjustly oppressed, or down-trodden or over-burdened, should see himself absolutely freed from his objectionable environment—a veritable monarch of all he surveys.

The unsuccessful or the unfortunate should let his mind dwell on pictures of successful attainment; while a man with an ambition should see himself attaining his ambition.

RULE FOR PRODUCING DESIRABLE PSYCHIC STATES

The simplest rule to follow in conjuring mental forms that will prove most serviceable in a given case is to picture, voluntarily, in one's mind, the exact conditions it is desired to bring about.

To secure the results desired it is not sufficient merely to draw up an occa-

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sional mental picture of attainment. On the contrary, the mental picture should be formed hundreds of times every day, if only for a moment at a time, until a habit of calling up the desired conditions is formed. It is a little more difficult if the new picture happens to be directly opposed to an old picture, but the new picture must be called to mind so often that there is no time left for the mind to dwell on the old scenes, and as often as the old impression manages to slip into the mind it must be supplanted immediately with the new picture and eventually the old thought picture will fade away.

AUTO-SUGGESTION HELPFUL

The materializing of any reasonable mental picture can be hastened by accompanying the picture with earnest verbal auto-suggestion.

The idea of mental pictures materializing may seem absurd to some, and impractical to others, but I have seen too many positive results follow the voluntary use of mental pictures to question their efficacy as a means of attaining desired ends of almost every nature.

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